

# DISCOVERIE

## OF HYPOCRISIE,

IN TWO SERMONS,

Vpon MATHEVV.

3. verse. 10. *3. 10. 11. 12*

AND THREE OTHER, CAL

led the perfect patterne of true Con

uerſion, vpon Matth. 13. ver. 44. *ES and st*

By Samuel Hieron, Miniſter of the Goſpel.

Ephes. 5. 13.

- \* *All things when they are reprov'd of the light, are manifeſt: for it is light that maketh all things manifeſt.*

Phil. 3. 8.

- \* *Yea, doubtleſſe, I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to be dung, that I might winne Chriſt.*



LONDON,

Printed by T. C. for Thomas Man.

1609.

DISCOVERIE

OF HYPOCRISIE

IN TWO SERMONS  
BY JOHN MATHEN

LONDON

AND THREE OTHERS

By Samuel Hilditch Minister of the Gospel.

Printed by J. W.

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1652

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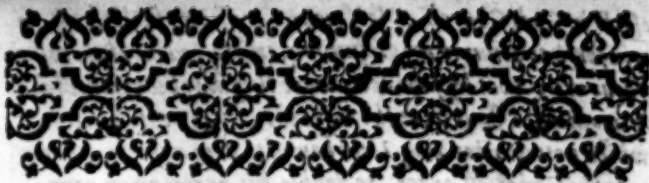


LONDON

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1652





TO THE RIGHT HONORABLE,  
Robert, Lord Rich, the gracious accomplish-  
ment of the promises, both of this life pre-  
sent, and of that which is to come.



As it please your Lordship to vouchsafe your  
Honourable name to bee prefixed to these  
fine following Sermons. The two former,  
declare the power and efficacie of the Word  
preached, how it worketh the sundring of  
Hypocrites from sound professors, and ma-  
keth way for that great separation, which the Shepheard and  
Bishop of our Soules, will shortly make betwixt the belee-  
ning Sheepe, and the unbeleeming Goates. The three lat-  
ter, lay forth the matchlesse, & vnualueable worth of that grace  
which is tendered vs in the Gospel, how by the elect of God, it is  
entertain'd, and with what a holy care they labour to cherish  
and increase it in themselves, that so they may walke worthie  
of the Lord, and please him in all things, beeing fruit-  
full in good workes.

1. Pet. 2. 25.

Mat. 25. 32.  
33.

Col. 1. 10.

The matter of the two Texts is excellent: If the workman-  
ship were futable, I might boldly say, that it were no disparage-  
ment to your Honour, to afford your Patronage. But now,  
as the defects of my handling them (fitted after the plainest fa-  
shion to our Country-hearers) haue neede to bee couered and  
graced by the countenance of some, who is of some note and

respect in Gods Church : so if your Lordshippe shall please, so  
farre forth to connine my presuming, and to fauour these mine  
endeuours, that by your acceptance they may bee commended  
vnto others, I shall haue the more encouragement to doe that

1. Pet. 5. 10. (which notwithstanding I am bound to doe) namely, to pray  
2. Tim. 4. 18 to the God of all grace, to double his graces vpon your  
Honour, and to preserve you vnto his Kingdome.  
From Modbury, in Deuon.

Your Honours to be  
commaunded,

Samuel Hieron.







# THE DISCOVE- RIE OF HYPOCRISIE.

Matth. 3. 10.

*Now is the axe laide to the roots of the trees: Emery tree, which bringeth not forth good fruit, is hewen downe and cast into the fire.*

## The first Sermon.



His Verse is a part of the Sermon, which *The occasion of the words:* *Iohn Baptist* the Forerunner, and (as I may so call him) the harbinger of our Sauour Christ, made in the Wildernesse at the time of his first preaching. It was directed principally to the Sadduces and Pharises, who being transported, rather with emulation and malice, then stirred vp by any truth of zeale, went out with others to be partakers of *Iohns* Ministerie. Now the Spirit of God reuealing vnto *Iohn* their great hypocrisie, in that they accustomed themselues to an outward shew of religion without sinceritie, he takes them vp very roughly and very roundly, calleth them a *generation of vipers*, stirreth them vp very powerfully to repentance, labourerth to ouerthrow their presuming vpon the outward priuiledge of being *Abrahams* seed, as though God were therefore bound to them; and now in this verse threatneth them with eternall condemnation, without speedie repentance. This is the occasion and generall drift of this verse.

To make way to the profitable handling of it, it shall be very good, to examine in particular, the sense and meaning of *my*.

Ioh. 15. 1.

Elsay. 5. 1.

1. Cor. 3. 9.

the words. Know this therefore: It pleaseth God in the Scripture, to take vnto himselfe the name and title of an *Husbandman*, in respect that he is the first planter, and the continuall dresser and manurer of his Church, which Church also is sometime called a *Vineyard*, sometimes *Gods Husbandrie*: And here in this place, the people living in the Church of God, and professing religion, are called *Trees*, such of whom much good and wholesome fruit is expected. By the *Axe*, is vnderstood the powerfull ministerie of the word; thereby the hearers are cut (as it were) to hasten either their damnation, or their saluation. By the *roote* of the trees, are meant the soules and consciences of men, to which the word is well applied: and the latter clause (*therefore euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire*) figureth out vnto vs, the small sentence which shall passe vpon all those, who vnder the preaching of the Gospel shal remaine vnfruitful. So that it is all one as if *Iohn* had said vnto the Pharises; Howsoeuer you haue formerly presumed vpon Gods patience, & haue promised peace vnto your selues, yet now it is time to looke vnto it with greater care, for the Lord will be dallied with no longer; he now beginneth to take such a course amōg you by the ministry of the Gospel, that it shall soone appeare who be his: neither shall now your glorious shewes auaille you any more: for after this, all they that remaine without fruits worthy amendmēt of life, shalbe prepared & fitted by the power of the word, vnto eternall destruction. This is the meaning & true sense of this verse.

Hauiug found out the meaning, let vs come to the examination of the parts of it, that so we may find what the intent of the spirit of God is to teach vs in this place. Marke this therefore, that as the maine thing here meant, is the ministerie of the word; so touching the ministerie and teaching of the word, we haue here 3. things to consider: First the nature of it, it is an *axe put to the roots of trees*; secondly, the vse of it, to shewe what trees be vnfruitful, & to *hew the downe*; thirdly, the issue of those trees, which notwithstanding the continuall exercise of the word, are soe diu fruitfull, *they shalbe cast into the fire*. Of these in order.

And first of the nature of the word preached, an *axe put to the roots of trees*. First it is an *axe*. As in building the Carpenter is a

princi-

The order  
of hand-  
ling the  
Text.

principall workeman; so in the worke of the Carpenter, the axe  
 is a principal instrument: it serues as in a generalitie to cut and  
 pare, so in particular to frame and to fashion euery peece vnto  
 his proper place. The Church of God is Gods *building*; it is 1. Cor. 3. 9.  
 built vpon the *foundation of the Apostles and Prophets, Iesus Christ* Eph. 2. 20.  
*himselfe being the chiefe corner stone.* The ministerie of the word  
 is (as it were) the *axe* in Gods hand, by which he gathereth to-  
 gether his Saints, and makes them to *growe up into an holy Tem-*  
*ple in the Lord.* Hence it followeth, that it is of a sharpe and cut- v. 22.  
 ting nature, and that it is applied by God for the framing and The first  
 fashioning of his people, to become true parts and members of doctrine.  
 his Church. That it is of a sharpe and cutting nature, is manife-  
 sted both by scripture and by experience. For Scripture, therein  
 it is called the *Sword of the Spirit*: it is said to be *mightie in ope-* Eph. 6. 17.  
*ration, and sharper then any two edged sword.* And as for experience, Heb. 4. 12.  
 the furie and rage of euill men against it, is a testimonie for it,  
 that it cuts. In the *Reuelation*, mention is made of certaine Prea- Chap. 11.  
 chers, which the Lord did promise to raise vp, euen in the mid-  
 dest of the kingdome of Antichrist. After, it is said, that by the  
 crueltie of the times they should be slaine, and that the people  
 should reioyce at their deaths, and in token of gladnesse, should  
 send gifts one to another: For (saith the Text, giuing a reason  
 of it) those Prophets vexed them that dwelt on the earth, the  
 word that was preached by them, pierced them to the quicke,  
 galled them and tormented them exceedingly. And so we see  
 euery day how men of corrupt mindes, repine & kicke against  
 the truth: there is nothing that troubleth them more then the  
 hearing of it, nothing that they doe more desire to be freed  
 from, then the ordinarie vse of it. It cutteth the Sabbath brea-  
 ker, to heare his prophanenesse still cryed out vpon: It cuts  
 the adulterer to heare his vitiousnes continually found fault  
 with. It cuts the drunkard, to heare his excelsse so often threat-  
 ned. It cuts the riotor and voluptuous liuer, that his course  
 should euer and anon be so egerly reprobud. And so in the o-  
 ther particulars, it doth euen enrage mens hearts, that the word  
 of God doth so meete with them (as it were) at euery turne, and  
 it causeth many to come to heare it no more then they needs  
 must: because though they set a face vpon it, and would make  
 them-

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themselves and others beleue that it is not so; yet this same sharpe axe of the word, when the edge thereof is turned toward them, doth strike some wound or other into them, almost at euery Sermon. So that as Scripture hath auouched it, so common vse will not suffer it to be vntrue, that the ministerie of the word is a sharpe axe, which hath a byting edge, and cutteth and pierceth where it goeth.

*The vse.*

The vse of it in a word, is, to iustifie and to maintaine to the faces of all gainesayers, that that very word which they heare daily, and which they would faine make themselves and others beleue, (is but an idle word) is indeed and in truth the verie word of God. For I doe but demaund of thy conscience, which doest most withstand, or which are the greatest contemner, whether to thy feeling it hath not a sharpe edge, whether thou doest not perceiue it to be still chopping, to top off some one corruption or other that is in thee? doth it not many times come so neare thee, that thou wouldest thinke it were by the speaker especially intended to thy person? doth it not inwardly trouble and disquiet thee, and breed a kinde of chafing and discontentment in thee? Is it not still striking and piercing, till it come to the very quicke, as if it were a thing which crept into thy bosome thou knewest not how? Why wilt thou then say, this is not the Lords, it is none of his word, when as it hath euen in thine owne apprehension, that cutting nature, which nothing can haue, but the liuely and piercing voyce of God. Therefore let men take heed how they traduce or condemne that, for which they haue a strong witnesse in their owne hearts, that it is Gods word. If it were deuised by the wit of man, it would be pleasing to the nature of man, it would sute with the reason and disposition of man, and it would finde a generall approbation among men: but now, seeing men themselves doe finde it to be alwaies cutting and crossing mans reason, paring and pruning of mens most pleasing deuises, and cutting them short of that which they most affect, as namely the libertie and sway of their owne hearts, and for the sharpenesse thereof, procuring to it selfe many enemies, how can it be a humane deuise? How must it not needes be the sacred word of the most high? There is the vse.

The 2.  
Doctrins.

An other thing in the *axe*, is as I haue saide) that as it cuts, so it frameth and fashioneth the hearers to a place in the spirituall of Gods Church. By nature we are no part of Gods Church, we are strangers from God, and *enemies* vnto him, we haue no aptnes in vs vnto any good, we are euē *reprobate* (as the scripture speaketh) *vnto euery good worke*. And as a crooked and knobby tree must first be hewed and squared, and cut againe & againe, before it can sort with the rest of the building; so must wee also, bee euen cast as it were in a newe mould, and transformed into a newe shape, before we can haue a place in Gods spirituall house; there is a great deale of crookednesse and corruption must bee pared from vs, wee must passe vnder the workemans toole, before *wee can bee an habitation of God by his Spirit*. Now the meanes to frame vs to become fit for the Lords building, is the publike ministerie of his word; by it the Lord doeth loppe off the superfluitie of our owne corruption, thereby hee doeth smoothe vs, and make vs plaine, and compact and ioyne vs in, as it were, by certaine mortelses & ioynts, with the rest of that holy frame, that being once fast coupled vnto it, hee may preserue vs euer vnto himselfe. To make this good, wee may consider of the saying of the Apostle, *Hee hath giuen gifts* (saith he) *vnto men, and ordained some to bee pastors, & some preachers for the worke of the ministry, & for the edification (or building up of the body of Christ)*. Therefore we find in Scripture, that as the church of God was neuer destitute of this workmanship: so likewise those, whom his pleasure was to bring into the societie of his chosen, they were framed thereby, and first felt the power and edge of the word, before they were lincked together with Gods people. That glorious Temple at *Ierusalem*, first builded by *Salomon*, was nothing else but a type and figure of Gods Church, which thogh it make no shewe to the eye (being as the Psalme speaketh, *all glorious within*) yet (as the Prophet *Haggay* foretold) it farre exceeds the glorie of that building. Now as the whole Masse it selfe was a representation of the Church, so what was meant by that multitude of workemen which *Salomon* had in the mountaines, as foure-score thousand *Masons* and *Carpenters*, which hewed timber and stones for the building; but that plentie of spiritual labourers, whom God hath and doth, and to

Ephes. 4. 8.  
11.Psal. 45. 13.  
Hag. 2. 10.

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the worlds end will employ in the erecting of his Church. So that as thē, no stone, or peece of wood was put into that stately house, which was not first squared & hewed by the workmen in the mountaine: so neither shall anie (I speake of an ordinarie course) be placed in the spirituall Temple, which is Christs bodie, who hath not by the *axe* of the word, beene first framed and fashioned therevnto.

*The vse.*

*Math. 13. 47*

The vse heereof, is to let all despisers see the danger of contempt, & what enemies they are to their owne good, which are enemies to the preaching & applying of Gods word. For this is a sure thing (except thou canst shew me some Charter of priuiledge by which thou art exēpted) that if thou bee st not wrought vpon, and (as it were) hewed & squared by the ministry of the word; thou canst not haue any place in Gods church. Well thou maiest be an hypocriticall member of a visible church here on earth, in which there are (as in a net) froggs, as well as good fish: but that thou shouldst be a part of that heauenly and spirituall house, wherof Christ Iesus is head, is a thing vtterly impossible. Thou thy selfe, if thou builde an house, though it bee neuer so meane, wilt not put a stone into it as it comes from the quarry, vntill the Masons tooles haue fitted it for the place wher it must be; neither wilt thou ioyne in a peece of timber, as it commeth from the wood, but somewhat more or lesse shalbe done vnto it: why shouldest thou thē think the Lord to be more carelesse in the building and beautifying of his Church, then thou art in sitting & framing a dwelling for thy selfe? Wilt not thou suffer a ragged and vnshewen stone to be couched in thy wall, or a misshapen & vnwrought peece to be ioyned with thy building, and will he admit of an vntoward, crooked, & vntaught, & vnreformed heart, to be coupled into that exact, & curious, & vnspotted building, which is his Church? Or if thou dost think & confesse, that thou must first be framed and wrought anew for the Lords work, shew me, if thou canst, any other instrument appointed by God for that ende, then this *axe* of the publike ministerie; Name mee any one that euer was made a member of Gods house, that was found guilty of this contempt & base estimation of this meanes; which if thou canst not shew, (as sure I am thou canst not) why wilt thou then stop thy eares, like the deafe adder, & cast the word of God behind thee, when neither



thou canst say, that thou needst no framing, neither canst proue that there is an other meanes by which the Lorde will fashion thee? Therefore I say vnto thee, please not thy selfe in thine own wilfull obstinacie, or in the carelesse neglect of the Lords workmanship: for this I will tell thee, and thou shalt be sure to finde it true, that as thou, being a builder, when a stone breaks, or is vnfashionable, throwest it from thee, to bee troden vnderfoote of men; or if a tree which thou hast brought into thy yard, and thy workman findeth it to be sappy or hollow, or so full of knots that it wil not serue for the purpose thou intendest, thou leauest it to the fire to be burned: so when the Lord hath tryed thee againe and againe, with the *axe* of his word, but the sap of thy naturall corruption will not be cut out, the crookednes of thy froward heart, will not depart from thee, but thou euen *hatest to be reformed*; surely then the Lord will cast thee off, and leaue thee vnto that vnquenchable fire, of which we shal haue occasion to speake more hereafter. And so much that the ministry of the word is compared to an *axe*.

It followeth, an *Axe put to the rootes of trees*, that is (as I haue often expounded it) vrged & applyed to mens consciences, laid and pressed to the harts of the hearers. For looke what the *roote* is vnto the rest of the tree, the same is the *heart* to the whole man. *Thereant commeth life*, saith Salomon. This sheweth what ought to be the manner of the handling the word of God, *viz:* It must not be fitted to please mens eares, but to stir vp, & to affect their hearts. *We doe not* (saith Paul) *handle the word of God deceitfully*: that is, we do not huckster it as men doe their wares, caring rather to beguile, then to profite the buyer, *but in declaration of the truth, we approue our selues to euery mans conscience in the sight of God*. The same Apostle saith, that the word of God, when it is rightly handled, doth make *the secrets of euery mans hart manifest*. And it is the nature of the word to enter through, to be a *discerner of the thoughts & intents of the heart*. Nathan the Prophet laid the *axe* to the *roote*, when hee tolde Dauid, *thou art the man*. So did Eliar, when hee saide to Ahab, *It is thou & thy fathers house, that haue troubled Israel*. So did Amos, when hee preached at Bethel, the Kings owne Chappell, the destruction of the Kings owne house. So did Hanany, when he sayd plainly to the king, that he had don foolishly, not to rest vpon the Lord.

Prou. 4. 23

The 3. Disc. 3.

2. Cor. 4. 2

1. Cor. 14. 25

Hebr. 4. 12

2. Sam. 12. 7

1. King. 12. 1

Amos. 7. 11

2. Chron. 16. 7

2. Chron. 14. 4

So did *Zachariah*, when he tolde *Isaiah*, he should not prosper, if hee forooke the Lord. So did all the Prophets, when they shewed the people their transgressions, & made them see their sinnes. So did *Iohn Baptist*, when he spake directly to the Pharises, and called them a viperous generation, and when he told *Herod* to his face, he might not haue his brothers wife. So did *Christ*, when hee preached *woe* to the Scribes and Pharises, *woe* to *Corazin* and *Bethsaida*. So did *Peter*, when he tolde the Iewes, you I say, haue crucified and slaine the *Lord of Life*. So did *Paul*, when hee called them *foolish Galathians*: So must wee all doe, lest we bring the peoples blood vpon our owne heads. If any man will reade the prophesie of *Ieremy*, he shall finde how the Lord threatneth the Prophets, which haue *swete tongues*, and cause the people to *erre by their flatteries*, seeking rather by a plausible course to get themselues a name, then to doe good to the peoples soules, by diuiding the word aright, and giuing to euery man his portion in due season. It is to no purpose, as it were, to stand hacking at the branches, and to strike heere and there vpon the outward rinde, but a man must go to the *roote*, and knocke at the doore of euery mans conscience, that euery soule may tremble, & men at the least may be conuincied against the day of reckoning. If thou *doest not well* (saith God vnto *Caine*) *sinne lieth at the doore*. Sinne is like a cruell beast, which lieth sleeping at the doore of euery mans heart, it must be awaked and stirred vp, that men may see their danger. *The heart of man is deceitfull about all things*, saith the Prophet: And there is a whole *bundle euen in the heart of a childe*, saith *Sa'omox*; what is there the in the heart of a man, who hath settled himselfe in the dregs of iniquitie? This subtil heart must be well sifted, euery corner of it must be searched, & (as the Apostle saith) *iege must be laide to euery thought, & euery imagination must be cast downe*; the soule must be ransackt, and ript vp: otherwise the seede of the word will fall to the ground without profite. This is the right vse of the word, it was not ordained to be a tale sounding well in the eare, but to bee a sharpe cutting instrument, searching deepe into the heart.

*Thespe.* I know this course shall finde little grace among men, and hee shall haue something to doe; that thus applyeth the word to the *roote* of euery mans conscience.



*Elias* was glad for his plaine dealing to hide himselfe in mount *Horeb*, *Amos* was banished the Court for his boldnes, *Adichaiab* was made to take the bread of affliction, *Hannani* was put in prison, *Zachariab* was slaine in the court of the Lords house. The Prophets generally paid sweetly for their plainnes; *Which of the Prophets* (saith Christ) *hauē they not killed?* It cost *Iohn* his head for being so forward to reprove *Herod*: our Sauour was hated, because he testified of the world, that the *workes thereof were euill*. *Peters* mouth was stopped, and he was commaunded to *speake no more in Christs name*. *Paul* was counted an *emie* because he *told the truth*. As it was of old, so it is now; he that shall goe about to tread in the steppes of these holy Prophets and Apostles, shall goe neere to drinke of the same cup; if he shall speake home, and tell the ignorant person, the Sabbath breaker, the contemner of the word, the swearer, the louers of pleasure, the adulterer, the drunkard, the vsurer, the fraudulent person, the rayler; that no such shall inherite the kingdome of Christ and of God, though it be not his owne word, but the Lords, plainly and expressely set downe in holy scripture; yet he shall be sure to heare of it, he shall haue cause to take vp the complaint of the Prophet *Ieremie*, *Woe is me my mother that thou hast borne me, a contentious man, and a man that strineth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsurie, yet euerie one doth curse me*. But what then? it is the Lords businesse, and woe be to that man that shall do it negligently. Those that feare God must labour against their owne corruption, and strue to submit themselves vnto it: they shall finde it, though it be not very pleasing to flesh and blood, yet to be very holisome for the soule and spirit: and happie is he that when he commeth to heare, doth beg of God to direct the tongue of the Preacher, that he may speake to his conscience. As for others, though they now mislike it, yet hereafter they will cry out vpon vs, that we dealt no more plainly with them; and if euer the Lord do conuert them, they will then confesse, that the direct and powerfull applying of the word, was the chiefe meanes vnder God to recover them. So much for the first point, the nature of the ministerie of the Gospel.

Now next we are to speake of the vse of it, and that is to dis-

1 King. 19.

Am. 7. 12.

1. Kin. 22.

27.

2. Chro. 16.

10.

3. Chro. 24.

21.

Math. 14.

Ioh. 7. 7.

Act. 4. 18.

Gal. 4. 16.

Ier. 15. 10.

Ier. 42. 10.

27. 282

The 4.  
Doctrins.

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couer and make it knowne, what trees be fruitfull, and which be vnprofitable, who be true and sound Christians, and who be hypocrites. Now (saith Iohn) that the *axe* is put to the *roote*, it will appeare what is in you; before, you were shrouded vnder the name of *Abrahams* seed: but *now, now* that the word is pressed hard vpon your consciences, the hypocrisie that lieth hid will be made manifest, and it will be found that you are nothing lesse then you make shew of. So that this is the vse of the word preached, to make a kind of separation amongst men, to bring to light their hypocrisie and falshood, which before deceiued both others and themselves, and because of their formall shewes were well reputed of. When a man walketh through the wood, it is hard to knowe by the eye what trees are good, and what vnsound; many a one there may be, which is straight without, which yet is rotten or hollow within; there may be a good rinde or a great top to that tree, which yet is good for nothing but the fire; but when the workman commeth, and laieth his axe to the roote and felleth them, then that will be seene which before was vnknowne, and then there followeth a separation of some to the fire, and of others to the building; whereas before, they grew vp all together, and there seemed to be no difference: Euen so if a man come among an vntaught people, he shall finde them, in a manner, all of one minde for matters of religion, holding one course, and couched vnder one common title of Christianitie: but let this *axe* be once laide to their hearts, then it will appeare what each man is, and till then, it is vnknowne indeede what religion there is in him. He that then can endure the hewing, and groweth more and more fashionable vnto good things, he shall be for the Lords vse: but he, who the more he is wrought on, the more crooked he proues, and becommeth every day the more vntoward, shall be laid aside, and reserued vnto the iust iudgement of the Lord. There be sundrie similitudes in the Scripture, by which this point is declared. In this chapter, the word is called a *fanne* in Christs hand, by which he purgeth his floore: the dust and the good corne lie together vpon an heape, till that parts them; the wind sheweth what is for the dunghill, and what for the garner. So the Gospell preached, sundereth the children of the king-

kingdome, from the diuels portion. In the prophecie of *Ieremie*, it is compared to *fire*, which hath a double effect, to wast the stubble and the droisse, and to purifie that which is refineable, as gold and siluer. It is called *light*, which maketh all things manifest, which before lying in the darke, were thought to be all of one colour. It is called *husbandrie*, which sheweth what ground is good, and which is barren. It was said of Christ, that he should be the rising of some, and ruine of some, a stone of offence, and a precious stone, and that by his comming, the thoughts of many hearts should be discovered. As it was in the person of Christ, so in the word of Christ, it doth as it were anatomize the hearts of men, and plucks off the vizard from the hypocrite, laieth forth the poison that lurked before, and displaie the gall that lay hidden in the heart. We may see the truth hereof in examples: before *Iohn Baptist* came preaching in the Wildernesse, Repent, for the kingdome of heauen is at hand, all things seemed to be well, they were all circumcised, all the children of *Abraham*; but when he laid his axe to the roots, there followed a diuision: some thought well of him, and thought that he had beene the Christ; others said plainely, *He had a diuell*. So when Christ came and preached, many false hearts were discovered, which before were taken to be good men: some desired their hogges rather then his companie: some brought him to the side of a hill, from thence to breake his necke: some laughed him to scorne: some said, *he hath a diuell and is mad, why heare ye him?* others said, *these are not the words of him that hath a diuell*. In like sort it was after, with the Apostles; what corruption did discover it selfe after they began to preach, which before made no shewe, and might haue beene thought rather not to be. When *Peter* preached, there were some doubting, others mocking: when *Steuens* preached, there was shouting and stopping the eares, and running together like men distracted. It was neuer knowne how *Simon Magus* had bewitched the people, till *Philp* came amongst them. When *Paul* and *Barnabas* came to *Iconium*, they found all quiet: but when they spake boldly in the Lord, the people of the Citie were diuided, and some were with the *Iewes*, & some with the Apostle. And let any man obserue the course of that Booke throughout, and hee shall see what resisting, what blaspheming,

Chap. 23. 29.

Ephes. 5. 23.

1. Cor. 3. 9.

Luk. 2. 35.

Math. 3. 2.

Luk. 3. 15.

Mat. 11. 18.

Mat. 23. 4.

Luk. 4. 29.

Mat. 5. 40.

Ioh. 10. 20.

21:

Act. 2.

Act. 13.

Act. 14.

Act. 14. 19.

- blaspheming, what outrage, what casting dust into the aire, what conspiring did shew it selfe, when as before there was a shew of nothing else but vnitie. When *Paul* was at *Rome*, the Iewes appointed him a day, and many came vnto him into his lodging, and no doubt when they came, they were all friends
- AG. 28. 24.** and of one minde; but when he had preached vnto them, and testified the kingdome of God, some were perswaded, and some beleeued not, and they which came thither peaceably (as may be thought) when they departed, had much adoe, *and great reasoning among themselves.* This is the nature of the Gospell, still to shew what is in man, and to make way, for that great separation which shall be betwixt the sheepe and the goates, at the day of iudgement; yea to enter euen into priuate houses, and to set a kind of dissension betweene those, betwixt whom nature and blood hath set the greatest amitie: yee shall haue the *father against the sonne, and the sonne against the father*, saith Christ. And (as it is said) there shall be two in a bed at the last day, betwixt whom there shall be a rent made, and *one shall be receiued, and the other refused*: So the power of the word shall goe so neere, as in respect of religion to sunder those whom marriage and the like ciuill bonds may seeme to make vnseparable. Nay, this *Axe* of the word, doth not only thus diuide the societies & cōpanies of men, but it entreth euen into the closet of a mans owne heart, it diuides betwixt the *ioyns and the sinews, and the marrow and the bones* (saith the Apostle) and maketh a man to knowe touching himselfe, that which before he was not aware of. Then shall a man perceiue the crookednes and vntowardnes of his owne heart, then he shall feelee the flesh lusting against the spirit, and the spirit struing against the flesh: then he shall knowe what enmitie there is in his nature against God, many a combat shall he haue with his owne thoughts; and that heart of his, which before he thought to be very yeelding and tractable, he shall prooue it to be stubborne and vnteachable, hardly brought to any obedience. When *Rebecca* was barren, she felt no trouble in her wombe: but when she was conceiued of two, the children stroue together within her, and she cried out, *Why am I thus?* So when a man is ignorant, barren of all true knowledge, emptie of all grace, all things to his seeming are in peace; but when the

*new man* is begotten in him by the preaching of the Gospell, there is an alteration followeth, there is much struggling, and a man shall finde that euill lurking in his bosome, which before he did not so much as imagine to bee in him. Thus we see the truth of this point, *viz*: what is the vse of the publike ministrie. To shewe the true estate of men, to discouer to the world, yea, and to each mans soule, what is in the heart and bosome of euery man. Now (saith *Iohn*) *euē now*, that the *axe* is layde to the *roote*, it will be seene what you are: if you be sound, it cannot be hid; if you bee hypocrites, it is vnpossible to conceale it. Let vs make vse of it.

First of all, it must bee applyed to the stopping of their mouthes, who to discredit the word preached, doe challenge it as the author of diuision amongst men; Oh there was much loue, and I know not what in former times (they reckoning no loue, but that which stands in eating and drinking, and ryoting together) but now there is a rent made, and there is not that agreement that hath bin amongst men. A grieuous imputation, if it were true that the Gospell of peace should breed dissension, and that which tends to make agreement betwixt God & man, should breake vnitie betwixt man and man. But there is no such matter, it is not the propertie of the Gospell to beget diuision, but it is the malice of Sathan to enrage mens hearts that they should not receiue it, that his barnes might bee full. Though the word preached, & applied, hath a diuers effect, yet it proceeds only from the diuersity of matter that it works vpon. If the *Axe* cut downe some wood for the fire, some for the building, it is not in the *Axe*, but in the stuffe: the *Axe* indeed sheweth what tree is naught, but it makes no tree naught. The Sunne shews the difference of colours, but it makes nor the difference: the plough teares vp the ground, and makes knowne the nature of the soyle, but it is not the cause of barrennesse. The Gospell preached brings to light mens corruption, but it neither perswades nor approoues of corruption. How is it possible, but if one of two, who before haue beene companions in ignorance, in mispending the Sabbath, in vncleannes, in ryot, in common gaming, in exaction, in couetousnes, in cruelty, bee, by the preaching of the Word restrained; the other

*The 1. vse.*

*The 2. vse.*

holding on his course; how I say is it possible, but there shall bee a diuision and a flaking of that mutuall good liking, and ioyning each with other which was before? He that is conuer-  
 ted, must hate the euill course of the other, & the other must  
 needes abhorre the strictnes and reformation of his old com-  
 panion: neither doe we find any enmity so great, as that which  
 is occasioned by religion: what then? should this be layed to  
 the charge of the word of God, because these two which before  
 were going like friendes the broad way to destruction, are now  
 parted, and are not lincked in that neerenes and familiaritie of  
 affection, that they were before? God forbid. Let the fault lie  
 where it is, euen vpon the corruption of mens hearts that will  
 not be reclaimed, and neuer loue any but those which shall bee  
 companions with them in vngodlinesse. Well, the Gospell  
 aimeth at peace, and the preaching of it lincketh the hearts of  
 Gods children into one, it must separate the hollow hypocrites  
 from the sound professors, it must reprove the workes of dark-  
 nesse, it must make the righteous loathe the bad conuersation  
 of the wicked, and it must make the profane hate euen with a  
 deadly hatred, the blamelesse carriage of the righteous, it must  
 shuffle the diuels companie together, and range the people of  
 God into one: this is not a diuision, though it be a separation;  
 it tends to the purging of Gods house, and it is the glory of the  
 Gospel, & the credit to the ministry thereof; and they which  
 by this, endeouour to disgrace it, euen whether they will or no,  
 doe beare witnesse to it, by resisting it. This is one vse.

A second vse of this point, touching the vse of the words,  
*The 2. vse.* preached, *viz.* to separate and to discover, is to assure vs of this,  
 that looke what separation the Word nowe makes, when it is  
 preached, and taught among vs, the same shall stand for good,  
 and goe for currant at the day of iudgement. The Lord mea-  
 ning to part and to diuide the world at the day of iudgement,  
 makes way therevnto by the publike preaching of his truth;  
 they which stand out against the word *now*, shall not bee taken  
 in among those which shall be saued *then*. He whom the word  
 of God, ordinarily taught, can worke to no amendment, it is  
 vaine for him, to expect saluation at the last day. As the mi-  
 nistry of the word, vnder which wee liue, leaueh vs, so shall  
 Gods iudgement finde vs. So it is in vaine for men to flatter  
 them-



themselves in their vnprofitablenes and contempt ; the hewing downe of the Gospell goeth before, and the fire of the last iudgement doth surely followe after.

## The second Sermon.

*Every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.*



Therto we haue heard of the nature of the Word preached, that it is as an *Axe* put to the *roote* of the *Trees*, that is, a powerfull word, preiſed & applied to mens conſciences. Secondly, that the intent of the Lord in entring in with this *Axe* among a people, is, to make a ſeparation, to ſhew what *trees* are good, and what are vnprofitable. Now followeth to ſpeake of the Lords proceeding, which doth alwayes goe with, and accompany the effectuall miniſtry of his word. *Every tree which bringeth not forth good fruit, ſhall be hewen downe, and caſt into the fire:* where we are to conſider, firſt, againſt whom the Lord wil The order proceede, againſt *every tree that bringeth not forth good fruit*: ſe. of badling. cōdly, how he wil proceed, he wil hewe downe & caſt into the fire.

Touching the former, wee are firſt neceſſarily to examine, *The mea-* what is *good fruit*; and that is to be examined two wayes: Firſt *ning.* generally, 2. more particularly; generally, that is called *good fruit* *fruit*, which growes out of a good tree. *If you will haue the fruit what it is,* good, *make the tree good,* ſaith our Sauour: & *a corrupt tree cannot bring forth good fruit.* No man can do a good work vntill he *Mat. 7. 17.* be iuſtified; the perſon of man muſt firſt be accepted, before that which hee doth, can be liked of. *Paul* before he was conuerted, who could except againſt his life? he walked vnrēbukeably, according to all the ordināces which the law preſcribed: yet after he was called, he accounted all his righteouſnes but as *Ph 1. 3. 8.* filthines. Many of the heathē by the meer inſtinct of nature, liued in the hatred of groſſe ſins, & walked ſoberly & iuſtly, without exception in the world: yet theſe works becauſe they wanted true religion, were not good in thē, but were as the learned well call thē, *glorious ſinnes*: & ſo among papists, & many civil men of *Splendid* the *procurat*

the world it comes to passe: external righteousness is a thing that blarneyeth the eyes of many, and makes them to be well thought of, and to be accounted honest men; whereas their actions, how glorious soeuer to the eye, yet wanting the true seasoning, and their hearts beeing fraughted eyther with grosse ignorance in things of God, or with error and false conceits touching faith, and the meanes of Saluation by Christ; it is as impossible for them to be good workes, as it is for a man to be good without God. And therefore the world is altogether deceived, & iudgeth wrongfully of good works, as, that a man may be an honest man and liue well, and doe good among his neighbours, though hee be not greatly religious; whereas in the ende a worke may rightly bee called good, it must proceed from an honest heart, and driue to a right ende, viz: the glory of God to whom I owe all, nay more honour & glory, then I can possibly performe. So that it cannot bee, that a man erroneous in religion, should bring forth a good worke: that which seemeth to bee good in him, is starke naught when it comes to scanning and tryall before God.

*Every braunch (saith Christ) that beareth not fruit in mee, bee taketh away:* there may be a kinde of fruit, but yet if he which bringeth it forth, bee not in Christ, a man vnited to him by faith, & iustified through him before God, it is to no purpose: every such shall be cut off by the hand of God. He therefore that would bring forth good fruit, must labour to be a good man, that is, to haue his heart inwardlie seasoned with true knowledge, and to strue with his owne heart, to relie onely for life and saluation vpon Christ Iesus. An ignorant man hauing no vnderstanding in the mysterie of Christ; not knowing what it is to neede a Saviour, not finding in any measure how hard a thing it is to belecue in Christ; not endeuouring daylie to cast the whole burden of his sinnes, by which hee findes himselfe overloaded, vpon the backe of Christ, looking by his stripes onely to be healed; such an one I say may blinde the eyes of the worlde, with some such actions as in themselves may be reputed good: but ignorance and want of faith, blemishing his person, his works also (whatsoeuer they be, and how great a shewe soeuer they make) must needs be hatefull before God.

Now



Nowe more particularly, the *finite* is saide to be good when it is brought forth, with a ioynt respect had vnto all Gods commandements. *Oh (saith Dauid) then my waies were directed to keepe thy statutes: then should I not be confounded, when I haue respect vnto all thy commandements:* As if he had said, My life and conuersation shall be then such, as I shall not need to be ashamed of, when as my conscience shall witnesse with me, that my heart is set to the obedience of all that the Lord requireth; and that I doe not deliberately persist in any grosse sin, which is manifestly knowne vnto me to be a trespasse against God: otherwise if I should retaine a secret purpose with my selfe, to make small account of the breach of some one or other of the laws of God, for my profit, or pleasure, or outward credit sake; though perhaps I might seeme to be zealous in some other duties, yea to be euen precise in the obseruing them, yet I should be ashamed to looke God in the face, I could haue no comfort in my conscience, neither could I so perswade my selfe, that my heart were vpright before the Lord: this was *Dauid's* meaning when he said, *Then should I not be confounded when I haue respect vnto all thy commandements.* We are assured (saith the Authour to the Hebrewes) *that we haue a good conscience* Heb. 13. 18. *Why? because in all things our desire is to liue honestly:* so that if there had bin the breach of any one commandement, which he had willingly and aduisedly made no reckoning of, it had bene vnpossible for him to haue had a good conscience.

It is worth the noting, the preface which *Moses* maketh vnto the ten commandements. *Then (saith he) God spake all these wordes;* he spake not the first commandement onely, nor the second and third, and left there, but he spake them all, and gaue as strait charge to keepe euery one, as any one: no one was uttered by Gods voyce, or written with his owne finger more then the other: to teach vs, that whosoever will haue any true comfort by his obedience to Gods Law, must not content himselfe to looke to one or two, but must make conscience, and haue a care to keepe them all. He that is the Authour of one, is the author of all the rest; he that hath threatned to punish the offender against one, hath threatned the curse to him that continueth not in all without exception: that is, alloweth to him-  
selfe

Chap. 3. 10 selfe the breach of any one. He that keepeth all, & breaketh one, is guiltie of all, saith *Iames*. You will say to me, that it is a hard saying: who is there but he breaketh some one, if not more? I answere thee, that the meaning of the Spirit of God is not, that if a man through infirmitie slip into any fault, he is made thereby straightway guiltie of the whole law; because it may be truly said, that he which breakes all through weakenesse, not allowing himselfe in it, but striving against it, and groaning vnder it, the same for Christs sake is guiltie of none. But this is Saint *Iames* his meaning, that whosoever seemeth to keepe all the other commaundements, and yet will willingly maintaine and beare with himselfe in the breach of some one, the same cannot be said to performe true obedience vnto any. The example of *Herod* is pregnant for this purpose; he feared *Iohn*, he reuerenced him, he heard him, he did many things, yet he would not reforme his sinne of vncleanneesse; was he a good man? did he shew forth good fruit? surely no: nay we see, how that taking libertie for the seventh Commaundement, he fell to cast away the care of the rest; as, of the third Commaundement, in swearing to that wanton dauncer to giue her any thing she should aske; and of the sixt Commaundement, in being a persecutor of the same *Iohn*, whom he so much reuerenced before; so dangerous a thing is it to liue willingly and purposely in the breach of any one Commaundement. So that this is the conclusion, that our fruit is then said to be good, whenas there is a respect had to all Gods Commandements, without taking libertie to a mans selfe, to liue in the breach and ordinarie neglect of any one. Let vs make vse of this.

Mark. 6.  
The 1. Vse First of all it serues to shew vnto vs, that howsoever Papists doe pretend to stand much vpon good workes, and would be thought zealous therein, yet it is not possible that a Papist should bring forth good fruit, such as all those must bring forth, which would escape the casting into the fire, which is here mentioned in the latter end of my text. And my reason for that I say is, because euery Papist doth continue in a wilfull, settled, and aduised breach of the second Commaundement, which forbids expressly all making of grauen images for the worship of God. All the shift they can make, all the distincti-

ons they are able to coyne, cannot quit them from the breach of that law. For it is a cleare case, that that which was the Is-  
 racl'es sinne in making the golden Calfe, is the thing chiefly  
 forbidden in the second Commaundement; now their sinne  
 was, the making of an image by which to worship God, and to  
 preferue the memorie of God; for so Aaron proclaimed, *To* Exod. 32.5.  
*morrow shall be the holy day of Iehouah.* And the Psalmist saith, *they* Psalm 106. 20.  
*turned their honour or glorie* (that is their God; the true worship  
 of whom was their glorie among men) *him they turned into*  
*the similitud- of a bullocke that eateth grasse:* neither could they be  
 so grosse as to thinke, that that molten stuffe, the casting wher-  
 of they themselves beheld, was their deliuerer out of *Egypt*;  
 comon reason would not suffer them to be so sottish: the truth  
 was; this they would haue, after the fashion of other Nations,  
 to worship God by. And this same is the right idolatrie of Pa-  
 pists; they will not be thought to worship Images, but to wor-  
 ship God by, and at the Image; and therefore it is a plaine  
 breach of the second Commaundement, the continuance  
 wherein makes all their great workes abominable before  
 God; though they be neuer so charitable to their purses, or  
 paine full to their bodies. So that we must learne to beware of  
 those floureable speeches which we will vse touching such,  
 as to say, It is pittie of their error, they are otherwise thus and  
 thus, and full of good workes; whereas indeed, that which they  
 doe, as giuing to the poore, &c. though in it selfe it be good, yet  
 in them it is not so: for he which commands giuing to the  
 poore, &c. commanded also to make no Images; so that he will not  
 be pleased with the one, where and when there is no recko-  
 ning made of the other.

Secodly, this plucketh off the vizard from many hypocrites; *The 2. vs.*  
 which liue in the face of Gods Church, who stand much vpon  
 their tearmes; & brag of their fruits, & thinke themselves to be  
 such as they ought to be, because (it may be) they can name;  
 or the world may beholde in them, some one or two things;  
 which are esteemed to be good workes, as (perhaps) some hospi-  
 talitie, or now & then some largesse to the poore, or peaceable-  
 nesse: or kinde and gentle conuersation, or truth, and keeping  
 promise in the dealings of the world, & such like. Another (per-  
 haps)

haps) will say that he is no adulterer, or no theefe, or no slanderer, or he neuer went to law with any man, &c. We finde many such, that for these causes are well thought of with the men of the world, and which doe sooth vp themselves for these things, as though their fruit were as good and wholesome as it needs to be: and therefore when they heare of any iudgement of God against sinne, they suppose it concerns them not. But by this rule which I haue taught, touching the nature of *good fruit*, such men shall be soone tried to be hypocrites; for come we but to one particular, and that is, touching the exercises of Gods word, and the holy keeping of the Sabbath, that will by and by discover them. The preaching of the word hath no relish with the, they will be readie to ioyne with the worst people that are, in disgraces of it; they haue no appetite to the Lords Table, but once a yeare: they make no reckoning of spending the Lords day, but imagine, it may be made either a day of business, or of pleasure, as they shal please, or as they shal haue occasion: yet such men must be said to bring forth good fruit, and who is able to say to the contrarie? I demand of thee therefore that art such an one, and it may be, dost now thinke with thy selfe that this is meant of thee; what is the reason why thou dost giue to the poore? why art thou peaceable among thy neighbours? what moueth thee to deale vprightly, and to keepe thy word carefully amongst men? why art thou no adulterer? what restraineth thee from stealing? what maketh thee to doe any one of those things, for which either thou thinkest thy selfe, or art taken by others to be a good man? Thou wilt say (I doubt not) that thou therefore dost such and such good things, because God hath commaunded them, and that thou abstainest from such and such euills, because he hath forbidden them. I aske of thee therefore againe, whether God hath not also enioyned the holy keeping of the Sabbath day, whether he hath not commaunded, to *loue the place where his honour dwelleth*, and to giue *attendance at the postes of the doores of his house*; whether he hath not appointed hearing as the means to bring vs vnto faith; whether it be not his will, that looke what he did the night before he was betrayed, the same we should doe (often) in remembrance of him? I know thou canst not for shame but say,

Psal. 16. 8.  
Prou. 8. 33.

say,

say, that these things which I haue named, are his commaundements as well as any of the former which thou pretendest to doe, because he requireth them: well then, if thou confessest these things to be commaunded by God, this must needs be turned vpon thee, why doest thou not make conscience of those other also, which in thine owne acknowledgement are established by commandement? Thou wilt say (it may be) no man can doe all; wilt thou therefore determinately and vpon purpose not doe all? Surely if it were the care, and conscience, and desire to obey God, which makes thee liberall, iust, chaste, peaceable, the same conscience and same care, the same desire would make thee also delight in the worship of God, loue his word, take comfort in the communion of Saints at Gods Boord, and sanctifie his holy day; all which are the lawes of God, nay lawes of greater weight and more moment, then those other which thou standest vpon, & for the superficial performance wherof, thou thinkest thy selfe vnblameable. Therefore seeing it is certainly true, that if conscience to obey God, draw thee to one good worke, the same would draw thee to others also, which thou now neglectest & makest no account of; it followeth, that those things which thou bringest forth are no good workes, and therefore thou but an hypocrite, and one of those naughtie trees, which without speedie and great repentance, shall be hewen downe and cast into the fire.

Now as there are some, who because of some commendable ciuill practises, thinke themselves full of good fruite, though they neglect the worship of God, and the particulars belonging to it; so others there are, who if they shew some forwardnesse and care in the outward duties of Gods seruice, think that to be enough, though their life otherwise be a discredite to the Gospel, & a verie shame to their profession; and of this kinde there are two sorts. The one sort are tainted with some superstition, and thinke, if they shew a litle diligence outwardly in keeping their Church, though they full litle knowe what belongs to any dutie that ought there to be performed, then that may be a kinde of discharge vnto them, for many other euen grosse defaults, such as are swearing, drunkenness,

*The 3. Use.*

D

Chap. 7.  
Ver. 9. 10.

kennesse, whoredome, idlenesse, &c. They be iust such ones as *Jeremie toucheth: they would steale, murder, and commit adulterie, and sweare falsely*, and then thinke to escape all, by coming and standing before the Lord in his house. The other sort, are such as seeme to affect the best things, & a man would thinke they loued to heare, & did take delight in the exercises of religion & of Gods worship; yet when their liues are looked into, they take a kind of libertie vnto themselves, to holde on in the ordinarie breach of some part of Gods will, either for lucre sake, or for needlesse pleasure sake, which they wil follow with as great eagernes, & as great sharpenes of desire as any other; yea, & will therein be good fellowes with those, to whom they would be loth to be thought like in religion. Both these sorts must be admonished, that this same looking to some one or two peeces of religion is to no purpose. It is no good fruit, that proceeds not out of a heart ayming at the obediēce of all Gods will: such kinde of men are but almost Christians, and shall be but almost saued: such as their christianitie is, such shall their saluation be; they are come neere to religion, so they shall but come neere to heaven. That God which bids thee come to Church, bids thee not to sweare; not to lie, not to slander, not to be drunke, not to be filthie: if desire to obey him make thee to doe the one, it will mooue thee to doe the other also: he which commaunds thee to heare the word, which willeth thee to accustome thy selfe to the publique duties of Gods seruice; bids thee also follow thy calling; bids thee to deale faithfully; bids thee *redeeme thy time*; bids thee not to conuerse with those, and to delight with them, that are enemies to Gods truth; bids thee to beware of being a *louer of pleasure more then a louer of good*: if thou be found a transgressor in these things still, it is not thy seeming to be well affected, or thy doing so and so by fits, that shall serue thy turne, the word of God will find thee out, and hewe thee downe, and make thee readie for the fire. This is the vse of this point.

Ephes. 5. 6.

2. Tim. 3. 4.

The 3. doctrine.

Another thing necessarily required to good fruit is, that there be speciall regard had to the duties of that particular calling wherein a man is placed by Gods prouidence. As God  
hath



hath fitted every man to liue in some calling, so each mans calling is appointed him for that ende, to be as it were the testimonie of his religion, and the matter in which he should shew himselfe what is in him. For this is to be held for a rule, that religion doth not abolish ordinarie callings, nor exempt any man from taking some lawfull way or other, by which to do good to himselfe, and humane societie; but rather it is a mans onely direction for the chusing of a calling, and for the lawfull imploying himselfe in the same. *Paul* writing to the Thessalonians, and exhorting them to *encrease more and more* 1. Thes. 4. in religion, perswades them also to *meddle with their owne busi-* 11. *nesse, & to worke with their hands.* It is said of the shepheards to whom the birth of our Sauiour was reuealed by the Angels, that when they had bene & scene the babe in the manger, they returned backe to their callings. *John the Baptist* preaching repentance to the people, when they flocked about him, euery man asking what he should do, he put them ouer all to their callings; *What shall we do* (said the Publicans?) *require* (saith he) *no more then that which is appointed vnto you:* and *what we* (quoth the souldiers?) *do violence to no man, nei-* Luk. 3. 13. *ther accuse any falsely, and be content with your wages.* 14.

It is the doctrine of the Apostle touching seruants, that they should be true and faithful in their places, (that saith he) 1. Tim. 6. 1. *the name of God and his doctrine be not euill spoken of.* So that from thence may be drawne a generall rule, that the truth of God is discredited, if men professing religion, be not diligent and faithfull in their particular callings. He that being called to be a Magistrate, doth not care to performe the dutie of a Magistrate, the same is no good Christian. He that being by profession a Minister, faileth in the office of a Minister, whatsoeuer he be otherwise, yet is nothing in account before God: So of euery mā in his place, it is true, that he which is not a good man in his calling, is no good mā in the eyes of the Almighty; he brings forth no good fruit, but must be hewen downe and cast into the fire.

The vse of it is, to admonish all those that haue *The vse.* no callings, and doe liue in no certaine course of life, to take heede; it is vnpossible for them, continuing

2. Thes. 3.  
11.

nuing as they be, to auoide the wrath that is to come; He that liueth in no calling cannot bring forth *good fruit*. To *walke inordinately* (as the Apostle phraseth it) and to be a good Christian, is a thing altogether impossible. He that hath no honest businesse about which ordinarily to be imployed, no fetled course to which he may betake himselfe, cannot please God.

Againe, it maketh against those which make no conscience of their callings, but do either neglect them, spending more time in idlenesse, and pleasure, then in their needefull employments: or else, in the following of their courses, care not what falshood they vse, or what indirect course they take, or how they oppresse, or whom they defraud, so that they themselues may haue the gaine. That cannot be good fruit, because though it be sweete in the mouth of him himselfe, yet it is so sowre & noysome to the tast of euery other, whose good the Lord commands to be respected with as great care, as our owne priuate commoditie. So that this is necessarily required to make good fruit, the diligence and plainnesse in each mans calling. He that either hath no calling, or is not diligent therein, the same cannot scape hewing downe and casting into the fire.

Thus farre then I haue proceeded to shew what is to be called good fruit; *viz.* that which commeth from a good man, grounded in the knowledge of God, and relying by faith vpon onely Christ; that which comes from a heart respecting all Gods Commaundements, and not allowing to himselfe the free breach of any one; and that which is done with speciall care had to glorifie God in an honest calling. Now out of this we haue learned what kinde of men the Lord will proceede against; First by his word, secondly, by his iudgement to come; *viz.* 1. all ignorant people, void of the knowledge of Religion, and the grounds of faith: 2. all Papists, which relie not vpon onely Christ; but more, or lesse, vpon something of their owne: 3. all hypocrites which doe in shew some commendable duties, but yet wilfully neglect many other, which the Lord hath commaunded as straitly as those which they themselves



themselues woulde seeme to approue of: 4. all inordinate li-  
uers who haue no calling; all such as hauing a calling, either  
neglect it, or else in following it, seeke *their owne* onely, with-  
out any charitable regard had vnto others. All these the Lord  
will proceed against, according to the tenour of this present  
place: they shall be hewen downe and cast into the fire. This is  
the summe of all that I haue said hitherto. It followeth yet to  
examine the place a little further.

Phil. 2. 21.

*Every tree which bringeth not forth good fruit, is hewen downe  
and cast into the fire.* From hence may be gathered, that for the  
auoyding of the iudgement to come, it sufficeth not, not to  
doe euill, but it is damnable not to do good. Saint Iohn heere  
saith not, *every tree* that brings forth no fruit, but *every tree  
which brings not forth good fruit.* The owner of an Orchard is  
not contented that his trees beare no naughtie fruit, but if  
they beare not fruit which is good and holefome, he will not  
suffer them. *Cease to doe euill* (saith the Prophet) that is some-  
thing, but not all, therefore he ioynes to it, *learne to doe well.*  
*Abhorre that which is euill* (saith the Apostle) that is the halfe,  
and cleane vnto that which is good, that maketh vp all.

The third  
doctrine.

Isay. 1. 16.

17.

Rom. 12. 9.

It was not enough for *Zacheus*, that after his conuersion  
he was no poller or robber of the poore as he had bene, but  
he must proceed to the *good fruit*, to satisfie for the wrongs  
done, by restitution, and to giue liberally. It is noted as a fruit  
of *Rahabs* faith, not onely that she did not hurt the messen-  
gers which came to spie the Citie; but she entertained them  
too, and sent them away safe. *Deborah*, in her song after the  
deliuerie from the Madianites, pronounced a curse against  
them of *Meroz*; and why? not because they hindered or hurt  
the people in their enterprises against the Madianites, but be-  
cause they came not out to *helpe the Lord*, they did not the  
good that they might haue done. So at the day of iudgement,  
it shall not be said, *Come yee blessed*, because yee haue not per-  
secuted nor scorned the truth, and the professors thereof; but  
because this and this good hath bene done by you, ye haue  
releued, yee haue visited, &c. So to the damned, it shall not  
be said, *Go yee cursed*, ye haue put to death, and by all vniust

Luk. 19. 8.

Iam. 2. 25.

Iudg. 5. 23.

Manh. 23.

meanes vexed and abused Gods children : for, the good that they haue omitted, rather then the euill they haue committed, shall come into iudgement, as, *ye haue not clothed the naked, nor fed the hungry, &c.*

Therefore it is not enough I say, not to haue brought forth ill fruits, but the tree which abounds not in good fruit, euen that shall be cast into the fire.

*The Vse.*

The vse is, to ouerthrow the idle fancie that many haue, which thinke they haue said a great matter in their owne defence, when they can say they neuer did any man harme : wherein howsoeuer they are hardly to be beloued ; yet, suppose it were so, you see by my text it is not enough ; for the Lord will in the day of reckoning demaund of thee, what good thou hast done, how hast thou bene helpfull vnto others : wherein hast thou bene profitable to the soules of thy brethren ? If thou canst shew no good thou hast done, it will be proued to be hurt enough, and there will be no way with thee, but to the fire. Againe, it condemneth those, which in I know not what pollicie and pretended discretion, will carrie a kinde of temper in matters of religion, so as they will goe no further then this, that they will not be found enemies to good things ; but to be friends & furtherers, they will no way shew themselves : such they are, as those were whom *Elias* challenged for halting betwixt two opinions ; *If the Lord be God, follow him : but if Baal be he, then follow after him* (saith he) but (saith the text) *the people held their peace*: indeed they spake not against the Prophet, but they durst not speake with him. Many such cold friends religion hath now a daies, who if they heare the word of God reproached, or any good course spoken against, thinke it enough if they haue not ioyned with euill speakers, although they haue said nothing for the truth.

1. King. 18.  
21.

Matth. 23.  
30.

The saying of Christ agreeth well to such, *He that is not with mee is against me* : our Sauour accounts them all as enemies to him and to his word, who are backward to shew themselves friends thereunto. It is not so much, how we haue hindered the course of the Gospel in the place where we liue, that shall be asked after ; as how we haue furthered it : if we haue not laboured the enlargement of Gods truth, if we haue not sought  
by

by all meanes to credite & aduance it, & to maintaine it to our power against all gaineſaiers; we shall be found bad trees, and casting into the fire must needs be our portion: the mouth of the Lord hath spoken it, and it cannot be vntrue.

Another thing which we may learne out of this clause, is to reason after this fashion; that if the trees not bearing good fruit, shall be cut downe, & be throwne into the fire, what shall then become of those trees that bring forth vnſauorie & stinking fruit? If the rich man be damned, that did not giue bread to poore *Lazarus*, what shall befall those that take away, and grind the faces of the poore? If he were bound hand & foote, that prosecuted his owne right extreemely against his fellow, whether shall they be cast that labour the vniust vexation of men, in things wherein they haue no colour of right? If the flood swept away them that did but build and plant, and giue in marriage (all things in themselves good & lawfull, and are noted onely but as men guiltie of not regarding the Lords warning) whether shall the tempest of the Lords fruit carrie them that blaspheme his name, reproach his truth, and like swine do wallow in their owne filthinesse? If the Pharises that came to heare *Iohn* preach, with some shew of a good mind, were sharply taken vp, and called vipers; what shall be said of those that do altogether refuse to heare, yea & speake euill of the way of God, and doe neuer vouchsafe with any religious hearts to entertaine the message of saluation brought vnto them? In a word, if the not being fruitfull in good works shall be punished so seuerely, what shall be done to those that abound in euill deeds, whose mouthes are full of cursing and bitternesse, whose tongues are expert in nothing so much as in the defaming of Gods word, whose liues are stained with wantonnesse, with whoredome, with drunkennes, with pride, with oppression, with falshood, with vniust gettings; where shall such appeare? what vengeance is in the iudgement of God reserved vnto such? *Ob consider this yee that forget God, lest I tear you in peeces, and there be none that can deliuer you.* *Psal. 50. 22.*

Further, wee may obserue here the strictnesse and The 5.  
straitnesse of Gods proceeding; Every tree which bringeth Doctrine.  
not forth good fruit, is hewen downe and cast into the fire?

Rem. 9.9.

no man shall be exempted, neither prince nor prelate, neither high nor low, neither poore nor rich; there is no respect of persons with God; Tribulation and anguish shall be vpon the soule of every barren and vnfruitfull Christian. No mans wealth shall buy him out; no mans high lookes and great place in the world shall discharge him; no mans basenesse shall make him to be passed by; no excuse that any man can deuise shall serue his turne; the scorner shall not shift it off with his scorning, nor the proud man with his contempt: every tree, if the fruit of it be not found good, especially if in steede of good fruit, there be found nought else but corruption, downe it must goe, it shall be hewen downe and cast into the fire.

Expositi-  
on: shewing  
what it is.

Chap. I. 10.

Chap. 6. 5.

2. Cor. 10. 6

Hitherto we haue heard against whom the Lord will proceede; let vs now examine briefly the manner of his proceeding; and that is two-fold: first, *hewen downe*: secondly, *cast into the fire*. This hewing downe, is a course performed by the ministerie of the word. In the Prophecie of *Jeremie*, it is noted as a part of the ministers office, *to destroy, to plucke vp, to throw downe*. And in *Hosea*, *I haue cut downe* (saith the Lord) *by my Prophets*: we haue readie (saith the Apostle) *vengeance against all disobedience*: So that this *hewing downe*, is a thing executed by the ordinarie ministerie, and the meaning is this; that those who making an outward profession of religion, continue still fruitlesse and are not reformed, at last this heauie sentence shall passe vpon them, that they are past recouerie, and so the Lord will euen giue them vnto hardnesse of heart, and leaue them to their owne deserued condemnation. This is the nature of the punishment, this is the reward of vnprofitablenesse. So that the outward agent herein is the Minister, denouncing the heauie vengeance of God vpon vnreformednesse; the inward worker is the Lord, making that good which is so denounced by good warrant and sufficient authoritie from his word. And to effect this, he doth either take his word from them, or them from his word. He takes his word from them, when for their contempt, he doth vterly deprive them of the outward meanes; euen as the Husbandman forbears his paines, where no fruit followes after many trialls.

Act. 13. 46.

He

He takes them from the word, when he brings vpon them the spirit of slumber, *making their hearts fat, and their eares heauie, and shutting their eyes*; that albeit they doe enioy the outward meanes, yet they cannot profit; which, of all other iudgements which God can inflict in this life, is the most fearefull. *Isay. 6. 10.*

Whosoever seareth not this iudgement, is alreadie partaker of it: he that cannot be perswaded by the foretelling of it, to auoide it, is alreadie plunged into it. There is nothing that the children of God desire more, then a melting heart; nothing that they feare more, & more pray against, then a hardened heart: they would rather be plagued with all the miseries of *Iob*, or botches of *Egypt*, then with a heart that is hardened. It goeth not well with vs then, when we feare worldly and bodily punishments, more then we do hardnesse of heart, and spirituall punishments. True it is, a hard heart is an euill verie pleasing, so is the falling into a swoone; but, as this brings death, so the other brings hell at the last. Therefore when we heare this fearefull saying, namely, that if the Lord still seeke for fruit, and find none, he will *hewe vs downe*: let vs learne to tremble at it, and feare this sinne, even this sinne of barreanesse, which is the onely way to subiect vs thereunto.

The second part of the Lords proceeding against vnfruitfull trees, is, calling into the fire, which is to be performed at the last iudgement, and is the most certaine and vndoubted sequell of the hewing downe by the ministerie of the Gospel. Those whom the Ministerie of the word heweth downe now, the iustice of God at the last day shall send them to the fire. Let men imagine as they list, and say of the preaching of the word, that it is but a blast, and the threatnings thereof are but wind, yet to their eternall woe, they shall one day find it otherwise; the sentence of the word goeth before, the fire of iudgement shall surely follow after. *The 7. Doctrine.*

Doeſt thou liue vnder the Ministerie of the word, where it is told thee againe and againe, and prooued to thy conscience out of the word of God, that continuing in thy sinne, thy ignorance,

norance, thy contempt of Gods worship, thy profaning his Sabbath, thy blaspheming his name, thy filthinesse, thy excesses, thy pride, thy couetousnesse, thy exaction, thy fallhood, thy vncharitablenesse; thou canst neuer be saued: he  
**Dent. 32. 19** not deceiued, doe not *blesse* thy selfe without a cause, saying to thy soule, tush, it shall not be so; for thou shalt surely finde it, when it shall be too late to auoide it; thou shalt feele it to be true, when as all in vaine, thou shalt euen curse thy selfe that wast so backward to beleue it.

*The 8.  
Distrine.*

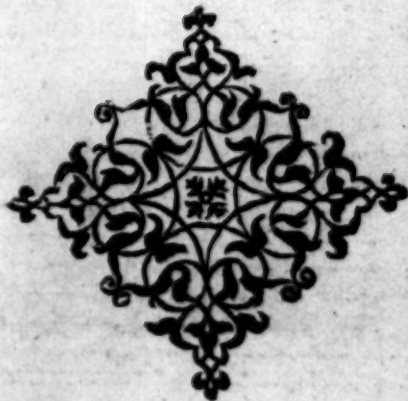
Now for the ludgement it selfe, it is here called *fire*, as it is often in Scripture, with threats of some addition; as, vnquenchable fire, fire and brimstone, &c: termes vied by the Spirit of God, to expresse the vnspeakeable torment of it, which is not to be comprehended, much lesse to be endured. The torments of fire and brimstone euen to flesh and blood, are strange and terrible: therefore such speeches are vsed, to conuey to our vnderstanding, that which we before were not able to conceiue. The Scripture (the more to affect vs) is large in describing this torment; as namely, first the extremitie of it: secondly, the continuance of it. The Extremitie of it is made knowne two waies, one by the vniuersal torment which shall be in euerie part: secondly, by the consideration of the happinesse lost, which euen in their sight, those whom they haue despised in the world, shall be partakers of. All this shall be without any intermission, without so much as a drop of water to coole it; but the violence of it shall make them continually to blaspheme God, for which they shall be continually torured. Now to this the Scripture addes the endlesnes of the torment, it is a fire that neuer goeth out, a worme that neuer dieth. If there were but as many yeares to be endured, as there be grasse piles one arth, or starres in heauē, yet there were some hope; but the end thereof cannot be imagined, and the word *neuer* is exceeding fearefull.

*The Vse.*

Let this teach vs to embrace the Gospell, and to yeelde obedience to it, and to shew the fruit of it. If fire come, why will we be as stubble? if this fierie argument will not cause vs to feare, nothing will cause vs. Let vs feare these things before hand,



hand, and we shall escape them; let vs neglect them, and we shall fall into them; no man is so deepe in hell, as he which least thought of these things. And if the speaking hereof be vnpleasant, what thinke we shall it be to feele it? Well, though we were not told, or I should holde my peace, the fire burnes still: and if we neglect to heare of it, by experiences we shall feele it.



And we shall escape them; let us neglect them, and we  
shall fall into them; no man is so deep in hell, as he which  
is full of things of this kind. And if the speaking hereof be  
any thing, what think you shall it be to feel in Well, though  
we were not so, or I should hold my peace, the  
the church shall; and if we neglect  
to heart of holy experience  
we shall feel it







# THE PERFITE

## Patterne of true

*Conuerſion.*

The first Sermon.

Matth: 13. 44.

*Against, the kingdom of heauen is like vnto a treasure hidden in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.*



His text which I haue now chosen, followeth fitly vpon the former; for if any man hearing how full of danger it is to liue vnder the ſetled miniſterie of the word, and not to proſite by it, ſhould demand what were beſt to be done for the auoiding of ſo great a iudgement, our Sauiour would anſwer him, that this were his beſt and ſureſt courſe, that when he hath found this treasure of the Goſpell, he ſhould hide it, he ſhould goe his way and ſell all that euer he hath, that he may purchaſe it. So that my two texts, howeuer they be not ioyned together in one yndiuided courſe of words, yet in order of nature they doe well agree, this latter being a direction to all thoſe, whoſe hearts haue bene affected and moued by the former.

But to come more ſpecially to the verſe it ſelle. The drift *The ſcope* and ſcope of it is, to ſhew that the Kingdom of God, and the *of the pa-* things *table.*

*The division.*

*The exposition.*

*The kingdom of heauen, what it is.*

things appertaining to it, ought to be, and are so highly praised by all Gods children, that they are willing and readie to forgoe any thing that may be a hinderance to them in the attaining of it. For orders sake in teaching, it may be diuided into two parts; the first setteth downe the inestimable value of the Kingdome of God, *It is a treasure hid in the field*: the second sheweth the high account that all Gods children make of it, which when a man hath found, he goeth and hideth it, and for ioy thereof, he departeth, and selleth all that he hath, and buyeth that field. First of the former part. *The kingdom of heauen is like vnto a treasure hid in the field.* The thing which is here so much commended, is called *the kingdom of heauen*, and therefore we must first enquire what is meant by it here in this place. *The kingdom of heauen* is taken in scripture, two waies; First for that glorious estate which the Saints and children of God shall enioy, when they shall rise with Christ Iesus, and shall raigne after this life with God and his Angels, sinne, death and hell, being vtterly conquered and subdued: this vse of this phrase (*the kingdom of heauen*) is plaine enough & needs no prooffe. Secondly, it is taken for the meanes to bring vs to this kingdom, and to enter vs into the assurance and possession of it in this life; namely the preaching of the word (which is called *the Gospell of the kingdom*) and the graces of Gods Spirit which are offered with the word, and wrought thereby in the hearts of Gods people. That the preaching of the Gospell is called *Gods Kingdom*, and is our entrance into future happinesse, I proue it thus. Whē as Christ sent out his Apostles to preach, among other directions he prescribed this, that if they were in any place refused, at their departure they should say, *Euē the dust that cleaueth on vs of your Citie, we wipe off against you; notwithstanding know this, that the kingdom of God is come neere vnto you*: that is, the word being begun to be preached vnto you, God intended to set vp his kingdom among you, and to offer you the meanes how you might haue come to raigne for euer with him in his glorie. Againe, Christ threatned the Iewes for their vnthankfulnesse, that the *kingdom of God should be taken from them*: that is, the Gospell should no longer be

Luk. 10. 11.

Matth. 23.

be

be preached among them, and so they should be deprived of  
all ordinarie meanes of life eternall. The word shall be remo-  
ued, and when it is once gone, be sure that the gates of hea-  
uen are euen barred vp against you. We read that *Jacob* when Gen. 28. 12  
he saw in his travell, the ladder of God, and the Angels ascen-  
ding and descending, and had the comfortable promise of  
saluation and of Gods continuall presence & assistance made  
vnto him; then awaking he said, *This is none other but the house*  
*of God, and this is the gate of heauen:* so that where God doth  
please to manifest and make knowne the sweetnesse and ri-  
ches of his mercie (as he doth in his word and Sacraments)  
there is the *gate of heauen*, there is the way and passage vnto  
happinesse. Christ reproveth the Pharises and Doctors of his  
time; *Woe be to you* (saith he) *you have shut vp the kingdome of* Math. 23. 13  
*heaven before men.* If you demaund how it was in their power  
to shut vp heauen, our Saviour himselve shall expound it, *ye* Luk. 11. 52  
*have taken away the key of knowledge:* they nouzled the people  
in ignorance, and did not teach them the waies of God, as  
they ought to doe; therefore they were saide to stop vp the  
way to heauen: so that where knowledge is offered, the truth  
taught, the doctrine of saluation discovered, there the gate of  
heaven is opened; there the way to happinesse is made plaine  
to all that desire to enter in into it. As the preaching of the  
Gospel is called the way and entrance into the kingdome of  
glorie in heauen; so are those inward graces which the Lord  
worketh in his children by the word, stiled with the same  
name; for which purpose I referre you but to one place of  
Saint *Peter*; where the Apostle commending vnto them to 2. Pe. 1. 4.  
whom he wrote many graces, as *vertue, faith, knowledge, tempo-*  
*rance, patience, godlines, brotherly kindnes, love,* and exhorting  
them by these things to make their calling and election sure,  
addes this as a reason; *By this meanes an entrance shall be ministered*  
*vnto you abundantly, into the everlasting kingdome of our Lord*  
*and Saviour Iesus Christ.* So that these graces bestowed in this  
life, doe giue an entrance into that happinesse which is loo-  
ked for in the life to come. And therefore also the Apostle Rom. 8. 17  
*Paul* calleth those spirituall graces, *righteousnesse, peace, joy in*  
*the*

the holy Ghost, the kingdome of God, because where they are, there the Lord raignes, and they which are endued with them, shall raigne for euer with him in his glorie. So that by this that I haue said, it is plaine, that according to the language of the scripture, this ritle (the kingdome of heauen) doeth fitly appertain vnto the good meanes which the Lord hath appointed, by which to bring vs to his kingdome, whether it be the outward exercise of the word and Sacraments, or the inward grace which by the outward meanes he conueyeth into the hearts of his chosen. And in this sense is this phrase the *kingdome of heauen*, to be taken in this place: so that when it is said, *The kingdome of heauen*, it is all one as if it had bene said thus; The meanes of saluatiō, by which the way to heauen is made knowne vnto vs, & the true knowledge of God, & of his son Christ, begottē in our hearts, is as a treasure hid in the field, &c.

*The first doctrine.*

Out of this interpretation which out of the scripture I haue iustified touching this phrase, the *kingdome of heauen*, we may by the way learne thus much; That no man shall be admitted into the kingdome of heauen hereafter, who doth not make entrance into it in this life. For seeing (as hath bene proued) the kingdome of God hath two degrees (It is begun here on earth, it is perfected and made vp hereafter) it must needes follow, that no man shall possesse it in heauen, that doth not take possession here on earth. The manner of speaking vsed in scripture, is for opening of this point worth the noting. Our Sauour in his prayer a little before his death, saith, that *to know God and him whom he hath sent Christ Iesus, is life everlasting*: marke what is saide, *is life everlasting*: meaning that it is the meanes to put a man into a settled assurance of saluation; so againe it is said of those that belecue, that they are already *translated from death to life*. The future happinesse is begun in this life: according as I haue said of the vnbeleeuers, that they are *condemned already*: that is, their damnation is as certaine, as if they were already plunged into it. So againe, the seruants of God being furnished with those heavenly graces which God offereth in his word, are said to haue the *first fruits of the Spirit*, and the *earnest of their inheritance*; because these things are gages, and pledges,

Ioh. 17. 3.

1. Ioh. 3. 14.

Ioh. 3. 18.

Rom. 8. 13.

Eph. 1. 14.

ges,

ges, and seales vnto them of that happinesse which hereafter they shall enioy. Those whom the Lord will admit to dwell in his glorious presence in the world to come, he doth first traine them vp in the schoolehouse of his Church, & frames them by his word and Spirit vnto the inheritance, which he hath reserved for them with himselfe. It is a true saying of the learned, *Opertet, ut quibus Deus pater sit hys ecclesia sit mater*; they which will haue God for their father, must haue the Church for their mother. Heauen is said to be a *new Ierusalem*, into which none shall come, but *new creatures*; now in the Church of God is kept that *immortall seede of Gods holy word*, by which we are borne anew, and begotten vnto a *liuely hope of eternall life*.

Reu. 21. 2.  
2. Cor. 5. 17

1. Pet. 1. 23.

So then, heauen cannot be enioyed in another world, except entrance be made vnto it in this world: except the word of God haue outwardly called vs, and his spirit inwardly renewed vs; there is no ordinarie possibilitie of saluation.

The vse of this is, to discover vnto vs a notable pollicie of the diuels, and that is this: In euill things, he separates the end from the meanes: in good things, he seuereth the meanes from the end. As for example, in euill things he beareth men in hand, that they may safely adventure to vse the meanes of damnation, and goe the way that leads to hell, and yet that for all that they shall not be damned. He makes a young man beleue that he may reioyce in his youth, and walke in the way of his heart, and yet that he may escape that which *Salomon* saith must come after, *viz*; that for all these things, *he must come to iudgement*; and yet God hath so ioyned these together, that neither the subtiltie of youth, nor any wit of man, nor all the diuels in hell can seuer them, *viz*: the pleasures of the flesh, and the iudgements of God. After this fashion *Sathan* beguiled our first parents; God hath ioyned those two, *eating and dying*, with an Adamant chaine; he that did the one, must needs haue the other: yet he brought them into that idle conceit, that they might eate and yet not die, (ye shall not die at all.) Oh the world of soules which *Sathan* hath beguiled with this subtiltie. Well, as in euill things he cuts the end from

The vse.

Eccle. 11. 9.

Gen. 2. 17.

from the meanes, so in good things he cuts the meanes from the end: he perswades men that they may be Saints in heauen, though they be diuels on earth; that they may haue glorie in heauen, though they haue no grace in earth; that they may raigne with God, though sinne raigne in them; that they may be Citizens of the new *Ierusalem*, though they be no new creatures; that they may euer dwell with Christ, though his word doe neuer dwell with them; that the Lord will crowne them with immortalitie, though as long as they liue here, they doe euen drowne themselves in worldlinesse. Hence it is that many will professe to seeke Gods kingdome, that yet care not for the *righteousnesse* of his kingdome; that will crie with *Balaam*, *O let my soule die the death of the righteous*; that neuer would say with *Danid*, *O that my waies were so directed, that I might keepe thy statutes*. I beseech you let not Sathan any longer couen vs, if he haue thus hitherto deluded vs. The kingdome of heauen is begun here: if we be not begotten vnto God by the preaching of the Gospel in this world, we can neuer be heires with Christ in another world; if we be not sanctified here, we cannot be glorified there; if the word of God be not now sweete vnto vs, if it be not (as *Jeremie* saith it was to him) the verie ioy, and ioycing of our hearts, we exercising our selues therein, and framing our hearts thereto; it is a matter of impossibilitie for vs to be faued. *Strangers* (saith Saint Paul) *from the life of God through ignorance*: art thou a stranger to the word? thou art a stranger to Gods heauen cannot be thy portion, except thou claime the Law of God as thy heritage: neuer looke for the fulnesse of ioy, except thou labour for the first fruits of the Spirit; if thou doe not learne truly to know God here, thou shalt neuer see his comfortable countenance in his kingdome. Thus much I thought good to obserue hence, that by the kingdome of heauen, are meant the meanes of saluation: if we enter not into the gate of heauen by the key of knowledge in this world, we shall be euerslastingly banished from heauen in the world to come.

This kingdome of heauen, these meanes of saluation, are called a *Treasure*: what a treasure is, you doe all well know.

That



That the meanes of saluation, which giue vs an entrance into the kingdome of heauen, are a *treasure*, we cannot doubt, vnlesse we will call the testimonie of Gods Spirit in this place into question: why is a *treasure*, this one reason may suffice, *The 2.* because the word of God and the knowledge of saluation *Doctrine.* contained therein, bring vs vnto Christ Iesus, in whom *Co. 2. 7.* *hid all the treasures of wisdom and knowledge*, and in whom it hath pleased the Lord, that *all fulnesse should dwell.* If it be a *Col. 1. 19.* *treasure* to enjoy Christ, then surely that thing deserueth to be called a *Treasure*, that bringeth vnto Christ. How excellent a treasure it is, will soone appeare, if we shall a little compare it with those earthly treasures, for which the men of this world doe engage their owne soules, and sell away themselves. First, an earthly treasure, though it be of neuer so great price, though it may make a man richer, yet better in any one respect it cannot make him, well it may make him worse, and draw him farther from God, but it is not able to bring him one haire breadth neerer vnto heauen: As soone as he doth but entertaine a desire to get it, forthwith (as Saint Paul *1. Tim. 6. 9.* saith) *he falleth into temptation and snares, into many foolish and noysome lusts, which do drowne men in perdition and destruction:* when he hath it, without extraordinarie and speciall heede taking, it steales away his heart, and when he heares of any good matter, it *chokes* it vp, it makes him proude, disdainefull, *Math. 13.* vainely to presume that he is highly in Gods fauour, and so *22.* to become carelesse of the chiefest good: so that it was truly saide of Christ, that it is a *very hard matter for a rich man to enter into the kingdome of God.* Thus I say an earthly treasure, howbeit it may better a mans outward estate, yet it can add no good to his soule, nay it may make his soule a great deale poorer the it was, & make the way to heauen harder then before. But now this *Treasure* of true knowledg & of grace, which is begotten in vs by the preaching of the Gospel, is of another nature. For where the soule of man by nature is of al other things the vilest, and most polluted and loathsome in the sight of God, this beautifieth the soule, this purifieth & cleanseth the hart, this enlighteneth the minde, this purgeth the conscience,

Ioh. 14. 23.

this reneweth the spirit, and in the man that hath this treasure, is that most heauenly promise verified and made good, *I and my Father (saith Christ) will loue him, and we will come vnto him, and we will dwell with him.* Againe, whereas of our selues we were strangers from God, and were with Adam banished out of his presence, and shut out of Paradise, this treasure, as we thrive in hauing it; so, it also brings vs still neerer and neerer vnto God, euery day sitting vs vnto that vnseparable and eternall vnion with the Lord, in which we shall see him face to face, and know him as he is, and raigne with him in his glory. This is one excellencie of this treasure aboue all earthly Jewells; they doe no good to the soule, but poison it rather, and draw a man further from God; this graniseth the soule, and brings it euery day neerer vnto God.

Eccles. 5. 9.

A second excellencie which we shall finde by comparison, in this treasure aboue earthly treasures, is this; there is no earthly treasure able to giue vnto a mans soule any true contentment: It is a true saying of *Salomon*, *He that loneth silver, shall not be satisfied with silver.* A streame when it commeth foorth out of a spring, is but little and shallow; but running further, and hauing other streames falling into it, it swelleth bigger, and groweth to such a strength, that it beareth all before it: so the desire of man at the first seemeth but small, and pretends to be onely for needefull things; but the more it receiues, the bigger it waxeth, and becomes at the last (as the Prophet speaketh) *like bell*, and swalloweth vp all that comes into it; and is as the Horse-leaches daughter, *which alwaies cries, giue, giue, and can neuer say it is enough.* The Prophet *Isa* vseth a similitude of an hungrie man, *who dreameth (saith he) and behold he eateth, and when he awaketh his soule is empty:* so it is but a conceit of satisfaction which these outward treasures doe afford, and no true contentment. On the other side, this treasure spoken of here in my text, it breedeth contentment in euery estate. If a man haue much, it teacheth him the sober and moderate vse of it, and allayeth the greedinesse of his desire, and so rauissheth his minde with the loue of Christ and the things of God, that it maketh him thinke euen basely of the

Hab. 2. 5.  
Pro. 30. 15.  
May. 19. 8.

the things below, which the world so much admireth, and so greedily catcheth for. If he haue little, it teacheth him so to rest vpon Gods prouidence, and to delight himselfe with the hope of the glorie to come, that a small thing to him shall be better then great riches to the wicked and mightie. It causeth him to hold this fast as a ground that cannot deceive him, that he that hath giuen Christ vnto him, cannot but with him giue him all things also. Col. 3. 2.  
Psal. 37. 16.  
Rom. 8. 32.

Thirdly, of the treasures of this world there is no assurance; this is the end of all earthly possessions, either they are taken from vs, or we from them; and he that hath the most, and with the greatest settlednesse, yet (as David saith) he shall take nothing away when he dieth, neither shall his pomp descend after him; he came naked, and must returne naked. It is true which I haue read, vsed in a plaine comparison, that it falleth out with many of the great storers of this world, as it doth with a Sumpter horse, who all the day carrieth the treasure of his Lord vpon his backe; but at night it is taken from him, and he thrust into a foule stable, and all the benefit he reaped by the carriage, is, that he is euen tired with the weight of it: so, many wealthy ones of the world, they are but the carriers of wealth through the toyle some journey of this present life: but when death comes, their treasure is taken from them, and they perhaps for their ill vsing it, thrust into hell, where they finde, that all the good they reape by their supposed good, is this, that it is an euermore burthen to their soule, and an eternall gall vnto their conscience. But now this treasure is such, as neither by fire, nor tempest, nor violence of robbers, nor by death it selfe can be taken from him that once enioyeth it. It is truly termed durable riches, and a bag that cannot waxe old, a treasure that can neuer faile. It accompanieth the soule, when death hath parted it from the bodie, into the presence of God; it giues him comfort before him, and shall helpe to encrease his happinesse, and to fill vp the measure of his ioy, which the Lord hath prepared for him in his kingdom. Thus I haue shewed you, that as the things pertaining to life eternall, are a treasure, so they goe farre beyond the

treasures of the greatest price, which the men of the world doe seeke for: They beautifie the soule, and further the saluation of it; they giue contentment to the soule, whereas outward treasures breed vexation: they last euer, whereas all other things are subiect to vncertaintie.

*The Vse.*  
*Plal. 4. 6.*

There is a good vse to be made of this point, *There be many* (saith *David*) *that say, who will shew vs any good?* There is a kind of desire in man by the verie instinct of nature, to be partaker of the true good, by which to make himselfe happie in the ende. We all agree, good is to be sought for: but about the particular, what is good, there we are most deceived. The things of this world, with the glittering shewes thereof, haue so bewitched vs, that (like the Cocke vpon the dunghill) we doe more esteeme a barley corne, then the true treasure of Gods holy word; then *the kingdome of God, and the righteousness thereof*. That which may doe our soules good, that we care not for: that which a thousand to one will poyson vs, and like bird-lime so gleweth together the wings of our mindes, that we can hardly soare vp aloft after heavenly things, that all our studie is to obtaine. The treasure which is onely able to content vs, is euen loathsome vnto vs: but that fading and seeming good, which is atorment to the minde, and can breede nothing but vexation, that we affect; and it is the principall exercise of our thoughts, how we way procure it. The commoditie which neuer faileth, and neither Sathan nor death can deprive vs of, is vile before vs; and the more freely it is offered, the more basely it is esteemed: that which while he liue here, we cannot for our liues be sure of, and when we die we are sure to leaue behind vs, euen that we onely aime at, and it is the principall ende of our chiefest endeouours. Thus, as *Isay* saith, *we lay out silver, but not for bread*: and as *Salomon* speaks, *we cast our eyes vpon that which is nothing*. He that should take vpon him to reade a lecture of Christ, and to teach men a way, by which they might be rich quickly, it is verie like he should haue many schollers, and most mens eares would be open to heare his counsell. He that should (as the Prophet speaketh)

*Matt. 6. 33.*

*Esay. 55. 2.*

*Prou. 23. 5.*

keth) *preach of wine and strong drinke*, or of gay cloathing, or Mic. 1. 11.  
 giue men preceptes of pollicie and dissembling, such an one  
 should be well followed. Onely the schoole of Christ, in  
 which the rules are taught of life eternall, hath fewe that  
 care, more then for custome and necessitie, to come vnto it.  
 Thus we are (as the scripture speaketh) *right like children*; an Ep. 4. 14.  
 Apple, a toy, a baby pleaseth vs: but to talke to vs of a hap-  
 pines that shall neuer be ended, of comfort that shall neuer  
 be remoued, of glorie that shall neuer be diminished, of a  
*kingdome that cannot be shaken*; it is (as Salomon saith) *like snow* H. b. 12. 18.  
*in summer*, a thing that alwayes seemes vnseasonable. Well, Pro. 26. 1.  
 whatsoeuer mens opinions or conceits be, yet the word of  
 God is true and cannot faile; the word of G O D and the  
 knowledge thereof, is a pearle of inualluable worth, the  
 graces of Gods spirit are a treasure, the price whereof can-  
 not duely be esteemed: he that hath this treasure cannot  
 be poore, though to the world he be neuer so miserable;  
 he that hath it not, cannot be rich, though in the eyes of  
 men he be neuer so glorious. Art thou a man that art ig-  
 norant of the misterie of Christ, that takest no delight in  
 the knowledge and vnderstanding of his word, that doest  
 not feele in thy selfe the power of Gods spirit to renew thee;  
 be thou what thou wilt, for riches, for birth, for opinion of  
 honestie in the eyes of men; yea diddest thou wear a crowne,  
 or couldst command a kingdome, yet art thou a base and  
 wretched creature before God. On the other side, is the word  
 of God precious in thy sight? doest thou finde the opening &  
 applying therof sweet vnto thee? doest thou feele Christ Iesus  
 raigning in thy heart, by the strength and power of his spirit?  
 though thou be *behind the Eues with young with David*, or sit Psal. 78. 71.  
*in the asbes with Iob*, or lie at the gate full of sores with *Lazarus*, Iob. 2. 8.  
 yet thou hast a rich soule; whiles thou liuest here, God wil not  
 forsake thee; when thou art gone hence, he will receiue thee  
 into euermlasting habitations. I wold this might work with vs,  
 to make vs value this treasure as it doeth deserue, & to set  
 our selues from henceforth to be partakers of it. Well, to the  
 ende we may maruell the lesse, that the meanes of saluation  
 offered

offered in the word, being a *treasure*, so fewe (for all that) doe make reckoning of it, let vs come to that which followes.

*Expositiō:*

*A hid*

*treasure.*

*The third*  
*doctrine.*

*Col. 3. 3.*

It is a *treasure hid in the field*. It is said to be a *hidden treasure* for two causes: first, because it carrieth no shew to the eyes of worldly men; but is, in the prouidence of God, carried after such a sort, that carnall men can see no worth or excellencie to be in it: beginne first with Christ, in whom the ground of all our happinesse *lieth hid* (as *Paul* speaketh); what appearance of any excellencie to be in him, is there in the opinion of a naturall man? A man exceeding poore, not hauing whereon to lay his head, ill followed with a sillie sort of fishermen, and men of no note, hated, persecuted, euill spoken of, despised by those that were reputed wise, accused, condemned, put to a shamefull and opprobrious death; what likelihood is there in this in the iudgement of a man, that vnder all this baseness and contempt, the treasures of happinesse should lie hid? who would thinke that this reiected person, this *stone whom all the wise builders refused*, should be the head of the corner, and should be the peace-maker betwixt God and man, conquerer of *Sathā*, the masterer of death, the reconciler of mankinde vnto God? This is a misterie of misteries, this is (as the Apostle calleth it) *the verie hid wisdom of God*. And this was a vaile before the eyes of many, euē the wise of the world. When the Apostles preached of one Iesus that was crucified, they could see nothing in it, why they should belecue or placetheir hope vpon so vnlikely a Sauour. Come downe next vnto the ordinarie meanes the word and Sacraments.

*Math. II.*

*41.*

*1. Cor. 2. 7.*

*3. Cor. 4. 7.*

*1. Cor. 1. 21.*

*2. King 5.*

*The treasure* of the word is brought to vs in *earthen vessels*. It doth not seeme probable, that by the preaching of a silly man, one of little note in the world, Iesus Christ with all his treasures should be offered vnto vs. It hath bene the ancient phrase of prophane men, to tearme it *the foolishnes of preaching*; not one among many that imagineth that there is such store of excellent matter tendered vnto vs by so base a means as the ministerie of man seemes to be. When *Naaman* the Syrian being a leper, came to the Prophet of God to be healed, and he sent him out word to goe wash himselfe in *Iordan* seven times,



times, he was much discontented, & thought it an idle thing, that he should come so farre out of his owne countrie, as though there had not bene Riuer there, as good as *Iordane*: so when the seeming wise men of the world, heare the charge and direction that God giues, that if they would haue the treasure of his heauenly grace, by hearing they must seeke to receiue it, they scorne it by and by, measuring all by the outward appearance, and doe not see the grace that is hidden vnder it. The same may be saide of the Sacraments. There is bread and wine in the Lords Supper, there is water in Baptisme, simple things to a carnall eye, who would thinke that vnder these creatures were hid the scales and pledges of the kingdome of heauē? No maruel thē that it is called a hidden treasure, it is so wrapped vp in a simple historie of a crucified Sauour, and tendred vnto vs in so silly a meanes as the voice and ministerie of a mortall man, and in such slender and vnlikely elements, of water, bread and wine, and so crossing in all things vnto reason, that the quickest eye of a naturall man can neuer spie it out, he would rather thinke to find the treasure of grace and life eternall any where, then there where it is by the wisdom of God pointed out vnto vs. This is one reason why the treasure of saluation, and meanes leading vnto it, is called a hidden treasure. Before we come to note the second reason, let vs make vse of this: we may learne sundrie good things from it.

First, it sheweth vnto vs the true cause why so fewe doe *The 1. v. 6.* steeme and make reckoning of the meanes of saluation, but doe euen passe by it, as a thing not worth the looking on: Saint Paul giueth the reason, *The God of this world* (that is, the diuell) *hath blinded their mindes, that the light of the glorious Gospel of Christ should not shine vnto them.* *2. Cor. 4. 4.* Through the iust iudgement of God, their eyes are holden that they cannot see the treasure that lieth hidden, in the ministerie and Sacraments of the Church. I remember what the Apostle saith of the great mē which put Christ to death, that if they had knowne *1. Cor. 2. 8.* it, they would not haue crucified the Lord of glorie. I may truly say the same of the contemners of the word and Sacraments;

that if they knewe what riches were couched vnder euen the ministerie of man, and vnder those bare elements of bread and wine at the Lords Table; they would neuer dare (as they doe) to treade those holy things as it were vnder their secte, to stop their eares to the calling of the one, and to turne their backs from the partaking of the other. But the wisdom of God is infinit, and his iudgements are secret, *his Spirit bloweth where it listeth*: it pleaseth him (as Christs words are) to hide these things from the wise and prudent, and to reueale them vnto babes. The great men and the Doctors in our Sauours time, could see nothing in him, why they should desire him; but yet the chosen of God saw his glorie, *as the glorie of the onely begotten Sonne of God, full of grace and truth*. When the greatest part could behold no excellencie in him, but preferred euen their swine before him, and called him *Samaritane*, and said *he had a diuell*; yet then some (as *Martha and Marie*, and their brother *Lazarus*, and *Zacharias*, and such like) saw the treasure of grace, which was shrowded vnder that weake and simple shew, which he made to the world. So it fell out afterwards in the times of the Apostles, a great many despised both them and their doctrine as matters of no worth, in which there was no likelihood of any heavenly thing; yet euen then the eyes of some were opened, and they saw in that basenesse the wisdom of God, and the power of God. This is the wise and vnsearchable dispensation of the most high: and with this, in all humilitie it becommeth vs to remaine satisfied; onely this *cauent* must be given to all those whose hearts secretly doe tell them, that they are the parties who see no such great matter in these things, which some so greatly magnifie, (I meane the word and Sacraments) they cannot perceiue any such power to be in the preaching and publishing of the Gospell, that they should so much reuerence it, or come to heare it, or be ruled by it; they cannot vnderstand how these creatures of bread and wine, should be such notable helpes to strengthen a mans faith, and to comfort his soule: I say, let not such please themselves in their senselesse blindnesse, but let them remember the fearefull saying of the Apostle, *if our Gospell be hid, it is hid*

oh. 3. 8.

Math. 11.

25.

I say. 53. 2.

Ioh. 1. 14.

2 Cor. 4. 3.

to them that are lost: if the treasure of saluation be holden from vs, through the seeming baseneſſe and weakenesse of the meanes, by which it pleaseth God that it is offered to vs, it is no matter to be reioyced in, it is a fearefull signe; it is so still with none but those that are lost, whom the Lord hath left vnto destruction. This is one vse.

A second is, to admonish vs to beware how in the things *The 2. vse.* which concerne the kingdom of God, we do measure matters according to the outward seeming. *Paul* saith, writing to the *1. Cor. 1. 22* Corinthians; That whē he preached Christ among the *Jewes*, they required a signe, they looked for some great miracles, and some extraordinarie testimonie from heauen, to be giuen to the doctrine: the Gentiles, who abounded in humane learning, and were skilfull in Artes, they expected wisdome, eloquence, excellencie of words, and by this meanes, the Gospell of Christ was foolishnesse to the one, and a stumbling block to the other: they looked so high, that they despised and thought basely of the simplicitie of the Gospell. Their error must be an example vnto vs. Our manner is to looke vpon outward circumstances, the age, degree, birth, wealth, learning of the speaker: and as there was a question made of Christ, when he was called Iesus of Nazareth, *Can there any good thing come out of Nazareth?* *Ioh. 1. 45.* so we imagine there can come no great thing, where, in the iudgement of flesh and blood, there is so great vnlikelihood? But we must remember that this is called a hidden treasure; that many times is, where a man would least of all suppose it to be. The rich treasures of the earth (gold, silver, & such like) are not ordinarily fetched out of the goodly fieldes, adorned with grasse, flowers, trees, hearbes, &c. but out of the more barrē places, out of grounds which otherwise may seeme to be good for nothing: so the graces of God are for the most part brought to vs by the weakest instrumēt, & by those which carrie the least shew in the world: & the Apostles giues a reason for it, sufficient to satisfy any man, *That the excellencie of the power might be of God, and not of vs:* & againe, *That our faith should not be in the wisdome of men, but in the power of God.* If the Lord should vsually employ such instruments, as for

outward respects we shall be readie to admire, it would be an occasion something to darken the glorie of God, & we would ascribe that to the meanes, which is in the power of God onely to performe; whereas now, God vsing weake and vnlikely means, it must make vs to say, when we feele our selues conuerted and comforted thereby; This is the finger of the Lord, *It is his doing, and it marvellous in our eyes.*

**Mal. 1. 2. 23.**

**The 3. Use.**

Thirdly, we are yet to make an other vse thereof, viz.: that seeing this treasure is hidden to the naturall men, therefore we would beg earnestly of God, to enlighten our minds: we should pray with *David, O Lord open my eyes, that I may see the wonders of thy Law.* When *Elisba* the Prophet and his seruant were together, and the king of *Aram* had sent an host of men, with horses and Chariots to take him, his seruant at the sight of it was afraide, and cried out, *Alas Maister, what shall we doe?*

**Psal. 119.**

**18.**

**2. King. 6.**

**17.**

*Elisba* praied to the Lord and said; Lord, I beseech thee open his eyes, that he may see. He saw not the multitude of heavenly souldiers, who were there readie to guard *Elisba*, till the Lord opened his eyes: so when we come to the exercises of religion, it fareth with vs as it did with the woman of *Samarita*; little thought she that that silly man that sat there alone, crauing of her a little water, was the Sauour of the world: so we do not imagine, that life and saluation is tendered to vs, in those base means which are vsed in the Church; but if we shall pray the Lord to open our eyes, as *Elisba* did for his seruant, then we

**Ioh. 4.**

**Isay. 53. 1.**

**Rom. 1. 16.**

shall see that which before lay hidden, even the *arme* of the Lord, the power of God vnto saluation. This is one reason why it is called a hidden treasure, and these be the uses of it.

**The 4.**

**Doctrine.**

A second reason why it is called a hidden treasure is, to put vs in minde of the great paines and care which we must vse in the seeking after it. Treasures cannot be gotten but by digging deepe, and by searching euen into the verie bowels of the earth. *The Kingdom of heauen* (saith our Sauour Christ) *suffereth violence, and men take it by force; there is no comming in at the strait gate, without strining.*

**Matth. 11.**

**10.**

**Luk. 13. 24.**

**The use.**

It condemnes our nicenesse and carelesnesse, we thinke to goe to heauen as it were in beds of downe; of all other mat-

ters

ters, we coult it the easieſt thing to be ſaued. We coſeife, a man canot be rich without care, without induſtrie, without riſing early, and going late to reſt, without forwardneſſe to take e- uery opportunitie, without ſauing: but as for life eternall, the riches of Chriſt, the treaſure of ſaluation; we thinke, that, though we loiter at home, & lie in bed when we ſhould come to heare, though we care not to lend our eares when we are at Church, though we ſeeke for no knowledge in the Scripture, though we haue no wraſtling againſt our owne corruptions, yet we may doe well enough, heauen ſhall be caſt vpon vs, though we doe neglect and deſpiſe the meanes to come vnto it. So againe, the bare reading of the text of the Scripture, would well enough content vs; we make no account, we haue no deſire of any further opening. To reforme theſe e- uils, the Spirit of God calles the meanes of ſaluation a hid treaſure. Indeed the word of God is the field where it is hid; but as, in ſearching for ſiluer and gold, we ſtay not vpon the vpper face of the ground, but digge into the verie heart of the earth: ſo in labouring after the knowledge of ſaluation, and the comfortable vnderſtanding of the miſterie of Chriſt, the vpper face and letter of the text muſt not ſatiſſie vs, but we muſt deſire to haue the hidden miſteries thereof ſought out and reuealed to vs, that will enrich our ſoules with wiſe- dome and ſpirituall vnderſtanding. The ſpeech of *Salomon* (with which I will conclude) is very agreeing hereunto, to ſhewe what paines and diligence muſt be vſed, in ſeeking out the hid treaſure of this ſauing knowledge: *If thou calleſt after knowledge, and criſt for vnderſtanding, if thou ſeekeſt her as ſiluer, and ſearcheſt for her as for treaſures, then ſhalt thou vnderſtand the feare of the Lord, & ſhalt finde the knowledge of God.* So that by a ſlight, careleſſe, and ſuperficiall carriage, men ſhall not attaine to the hidden treaſure of ſaluation.

## The second Sermon.

*Which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.*



**W**E are now come to the second part of this text, which sheweth the high account which all Gods children make of the things which concerne the kingdome of God; *which when a man hath found, he hideth, and for ioy thereof selleth all that he hath to buy it.* This high account made by the

*The exposition.*

children of God, is shadowed forth vnto vs, vnder the person of a man, that hath found a treasure of some more then ordinarie worth, in whom (as arguments of his esteeming it) are noted these things; First, his care to hide it; secondly, his ioy that he hath found it; thirdly, his conuersion what is best to be done for the obtaining it; fourthly, his resolution, to sell all that euer he hath, rather then misse it; and lastly, his buying it. All these do note out some thing or other in a Christian, in his entertainment of the meanes of saluation when it is offered, and in his labour to possesse it, according as (God willing) by the examination of the seuerall points we shall perceiue.

The first is, he hides it: farre to pursue and presse euery thing in a parable, is not the soundest and surest way, except it be agreeing and proportionable to the maine drift and scope of the whole place. And therefore we must not imagine the *biding* here spoken of, to be like that which is vsed by greedie minded men, which seeke by all meanes to secret and keepe close the treasure they haue found, to the end that no man else may be partaker of it; for, in the finding of the treasure of saluation, it is farre otherwise; whosoever hath found it indeed, is desirous to bring others to the knowledge of it; as we see in the examples of *Andrew* (who alsoone as he had found Christ,



Christ went to call *Peter*) and the woman of *Samarita*, that ran Ioh. 4. 38.  
 in hast, to make all her neighbours acquainted with what she  
 had scene; hence is that which *Dauid* said, *I haue not hid thy* Psal. 40. 10.  
*righteousnes within my heart, but I haue declared thy truth and thy*  
*saluation, I haue not concealed thy mercie and thy truth from the*  
*great congregation*: but this hiding is otherwise to be taken.  
 For, setting aside the greedie intent of hiding a found trea-  
 sure, there may be a good and an honest purpose in keeping it  
 close, arising partly out of the feare a man hath of being a-  
 gaine deprivied of the good thing he hath found, and partly  
 also out of a purpose better to examine it, he knowing that he  
 may be perhaps deceiued, supposing that to be a treasure  
 which is but a trifle, and to be of great value, which yet in-  
 deed is nought worth. To this hiding, arising out of these  
 causes, and done for these ends, the holy Ghost alludeth here  
 in this place; and such a kind of *hiding* is vsed by every true  
 Christian, when the meanes of saluation and life eternall is  
 tendered vnto him in the preaching of the Gospell. *I haue* Psal. 119. 11  
*hid* (saith *Dauid*) *thy promise in my heart: the Virgin Marie kept* Luk. 2. 51.  
*all Christs sayings in her heart: the words that I commaund thee* Deut. 6. 6.  
*shall be in thy heart; euen in the midst of thy heart* (saith *Salom-* Prou. 4. 21.  
*on*): and againe, *If thou wilt receiue my words, and kide my com-* Prou. 2. 1. 2.  
*mandement: within thee, then thou shalt finde the knowledge of God.* 3. 4. 5.  
 The necessitie of this so diligent and carefull hiding, ariseth  
 out of the malitious subtiltie of the diuell, who like a rauen-  
 nous bird, waiteth vpon the sowing of the good seede; and  
 because he knoweth that the laying it vp, is such a step vnto  
 life eternall, therefore he laboureth to steale it away out of the  
 heart, and by drawing mens thoughts to some other matters,  
 to bring them by all meanes to forget it. Now, as speaking of  
 the hiding of an earthly treasure, I said it sprang out of two  
 things: first, a feare to loose it: secondly, a care to examine it:  
 so this spirituall *hiding*, fetcheth the beginning from the same  
 causes. First of all, the child of God, hearing the doctrine of  
 saluation liuely and powerfully discovered by the preaching  
 of the Gospell, the sufficiencie that is in Christ to saue all be-  
 leeuuing sinners, the riches of Gods mercie in him, the kind-  
 nesse:

nesse and gratiouſneſſe of his promiſe, to prouoke al to come vnto him, together with ſome liking that he hath of the doctrine, and ſome feeling of the good that might returne vnto his owne ſoule thereby: there is a feare alſo, leaſt through ſome either neglect, or vnworthineſſe of his owne, he ſhould miſſe of ſo excellent a commoditie, and cut himſelfe ſhort of ſuch a heavenly bleſſing. To this end, to make good this point, (which yet notwithstanding is by good experience ſufficiently knowne to euery true Chriſtian) we may alladge that ſaying of the Pſalme, *O Lord, there is mercie with thee that thou maielt be feared:* ſo that euen the verie mercie of God cauſeth the godly to feare, leaſt they ſhould any way deprive themſelues of ſo graciouſ a God as the Lord is, by the report and teſtimonie of his word. Saint *Paul* ſpeaking of the ſorrow which was among the Corinthians, which he tearmes a *godly ſorrow*, and euen the very mother of *true repentance*, among other fruits that it brought forth, reckoneth vp *fears*: *yea what feare* (ſaith he) hath it wrought? By which *fears*, I ſee not what other thing can be meant, then a certaine frightfull paſſion in the minde, ſpringing out of ſome conceit, that they might by their owne folly ſhut vp themſelues out of the fauour of God, and debarre themſelues of the comfortable enioying of his mercie. And it ſeemes to me, that this was the very thing, which the Apoſtle, knowing the behoofulneſſe of it, perſwaded and exhorted the Hebrewes vnto. *Let vs feare therefore* (ſaith he) *leaſt at any time by forſaking the promiſe of entering into his reſt, any of you ſhould ſeeme to be deprived.* As if he had ſaid; You ſee what a graciouſ promiſe the Lord makes, what comfort will follow vpon the entertaining it: let vs therefore looke to it, that we cut not our ſelues off, by our owne neglect, and ſo come ſhort of that *reſt* which is ſet before vs. I may adde to all this the words of *Paul*, which doe well agree with this matter, *Worke out your ſaluation with feare and trembling.* The ſeruants of God ſtill, the fuller ſight they haue of the riches of Chriſt, and of the *treasure* of eternall life, the more is their feare, leaſt by any meanes they might not enioy it. This feare cauſeth them to make much euen of

euery

a. Cor. 7. 11

Heb. 4. 1.

Phil. 2. 12.

euery word of comfort which the Scripture affoordes them,  
 and to be vnwilling to let any of it to fall to the ground vn-  
 remembred. Euen asa man that hath offended the Law, and  
 by desert knoweth himselfe to be the childe of death, greedily  
 laieth hold vpon each word, which (comming from him,  
 in whose power it is either to saue or destroy him) may put  
 him into any small hope of escaping; euery sillable, nay euery  
 kind looke is deare vnto him: so he that finds his owne mis-  
 erable and wretched estate through sinne, when he heareth a-  
 ny thing of the grace and mercie of God, catcheth at it with  
 that eagernesse, and listneth to it with that seruencie of de-  
 sire, as if he were loth that ought should escape him; he laieth  
 vp euery speech that carrieth with it any comfort, and giueth  
 it a dwelling euen in the most secret corners of his heart. I re-  
 member what I read in the Booke of Kings, that the King of *1. King. 23.*  
*Aram*, being in the warre taken by the King of *Israel*, his ser-  
 uants came in all humble and submisle manner to aske par-  
 don, with sacke-cloth vpon their loynes, & ropes about their  
 necks; now (saith the text) *the men tooke diligent beede if they* *Verf 32.*  
*could catch any thing of the king of Israel*: and when they heard  
 him say, *Is he yet alive? he is my brother*: they made hast and saide,  
*thy brother Benhadad*; they laide hold vpon that word, because  
 it seemed to argue some relenting and compassion in the  
 King toward their Maister. And so fareth it with a man whose  
 heart God hath touched, his heart is open to treasure vp the  
 words of grace, and to lay hold euen vpon the least inkling of  
 saluation. So that *fear* to loose the blessing, begets a care to  
 hide the blessing. The next thing that mooueth the children  
 of God to hide in their hearts the doctrine of saluation offer-  
 red vnto them in the preaching of the Gospell, is, an intent  
 and purpose which they haue, seriouly to scan, and through-  
 ly to examine it; euen as a man (according as I saide before)  
 that hath found a treasure, keepes it close, till he be sure that it  
 is as good as he takes it to be. There is nothing so secure and  
 presuming, as ignorance and blindnesse: and none seeme to  
 be freer from all doubts that they are in the way to life, then  
 they which are not as yet entered, no not the very first step

vnto it: on the other side there be none so iealous ouer themselves, none that cast so many perils, none that are so inquisiue, and so diligent to search out touching matters of religion, and the meanes of saluation, as those who are now as it were in the first degree of conuersion. They think with themselves, they doe indeede heare of a way and meanes to come to heauē, which if it be the right way, is very worthy the entertaining; therefore as they will not rashly embrace it, till they know more of it, so will they neither vtterly disclaime it, but will lay it vp in their hearts, (meaning by prayer and hearing, and obseruing the Scripture, & by the vse of all good meanes, to labour to know whether it be the verie thing which it is said to be) *the gate of grace*, and the way to happinesse. This is a thing wherof we haue a memorable example in those of Berea; they found a *treasure* in Pauls preaching, yet because they knew well they might be misled,) therefore they laied it vp in their hearts, and brought it to the touchstone, to see whether it would hold there. *They searched the Scripture* (saith the text) *whether those things were so*: they did neither reject the doctrine, vnder a pretence that the Apostles were but men, and might deceiue them, neither yet did they hand ouer head without enquirie entertaine it; but they heard it with reuerence, and then examined it. It is the thing which the Apostle exhorts euery man vnto, *Prooue your selues* (saith he) *whether ye are in the faith*. Trie againe and againe how it fareth with you; it is an easie thing to be deceiued: and in such a case as this is, which cōcernes your soules, it is a dangerous thing to be mistaken. This is the second cause of *hiding* and storing this *treasure*, the meanes of saluation, the knowledge and vnderstanding of it in the heart, *viz.*: that by that meanes it may be tried and examined, that so a man may say with *Dauid*; *O Lord, thy word is proued most pure, and thy seruant loueth it*: I haue tried the worth of it, & I cannot choole but embrace it. Thus much for this *hiding* (which I may call the first degree in a signers conuersion) the meaning, and the causes of it. Let vs make vse of it to our selues.

*The vse.*

The vse of it is, to teach vs what we must first doe, if we desire

desire to be saved, viz: we must endeavour to lodge even in the best and safest closet of our hearts, the true knowledge and right vnderstanding of the meanes of eternall life, with which the Lord hath beene, and is daily pleased to make vs acquainted by his word. If we suffer our thoughts to be fraughted and stuffed with other idle matters (in comparison) of worldly profit, of vaine pleasures, so that there is no roome for the word of truth to harbour; if we let ignorance, blindness, vncharitableness, obstinacie, frowardness, so to keepe as it were the doore of our hearts, that the things that belong to the Kingdome of God can haue no entrie, we shall but deceiue our selues in hoping to be saved. As I prooued that there is no happinesse in the world to come, except it be begun in this world; so it is certaine, true happinesse cannot be begunne in this world, without the right vnderstanding of the doctrine of saluation, grounded vpon Christ Iesus: except this pearle be stored vp carefully, and hidden in our hearts, we can neither liue the life of grace now, nor the life of glorie hereafter. I pray then, let vs thinke well with our selues, what shall become of a great many of vs; put case the secrets of our hearts were as well knowne vnto men as they are vnto God, or to our owne selues, alas what poore storers should we be found to be of this heavenly commoditie? The heart of man is of great receipt, and able to containe many things; I know that vpon this priuie search we should not be found emptie, but euen pestered rather with the world and the things thereof, and every one of our inward lodgings euen altogether taken vp therewith: but this in the end would be the issue, that the word of Christ, the doctrine of God, the knowledge of saluation, the way to life, is a meere stranger vnto vs, one that through a kind of necessitie entred in sometime at the outward gate of our eares, but can neuer finde any entertainment in our hearts. Nay, many will be found rather to vse meanes to keepe it out, then to make a way to receiue it: for what else meaneth the ordinarie and voluntarie absence of so manie from the Church, their dulnesse & carelesnesse when they are there, their falling by and by to their owne courses,

as soone as they are gone; but, that men haue euē determined with themselves, that let the word of the Kingdome rouse where it wil, sure with them it shal not harbour, it shal knocke and knocke againe at the doore of their hearts, but yet they will not open to receiue it. For sure, if we had a disposition to make our soules as a chest for the knowledge of God in Christ to be hid in, we should see & behold better fruits then these. He that had a meaning to hide the meanes of saluation in his heart, would not hide himselfe in a chamber, or vnder a hedge, or in an ale-house, when the same were offered to him; the publique assemblie should be a witnesse of his desire; and his diligence there, should discover the readinesse of his heart, to treasure vp the knowledge of God reuealed in the Scripture. But whence is it may we thinke, that men had rather afford the vse of their hearts to any thing then to this hidden treasure of the Gospell? Surely euen from hence, that men haue no feeling of their owne spirituall pouertie; and therefore finding this *treasure*, and meeting with it againe, and againe, neither doe any thing feare the losse of it, neither doe they entertaine any such opinion of the goodnesse of it, as to growe into an examination thereof, to see whether it be in deede that *treasure*, which is a ble to make their soules rich vnto eternall life. For, if they were once come so farre as to be in feare to loose heauen, or to be in any doubt and ialousie of their owne estate, or to intend the sifting and scanning of euery pretended way of saluation, till they had found out the true path; then should that which is heard, be more esteemed of, & euery little word of comfort be made much of, and held as a Jewell of some worth: whereas now euery man thinking his owne soules estate sure enough, & being without all feare of that which is to come; this pearle is vile in mens eyes, neither doe they make any conscience to hoord it vp in their hearts, but are very willing to forgoe it. Wel, howsoeuer we haue done formerly, or whatsoeuer others doe, let vs hereafter perswade our selues of the truth, against which I am sure we can make no exception, (if the word of God be true) that the very first step to heaue, is to lay vp in our hearts  
the



the Gospell of the Kingdome, euen that comfortable knowledge of saluation and eternall life, which is ground- ed onely in Christ Iesus. If we doe not begin here, but afford entertain- ment to any thing rather then to this, suffering ignorance, and contempt of godlinesse to keepe possession in vs, vnlesse we looke that God should worke a miracle in sauing vs, there is no ordinarie way left to bring vs vnto heauen. Thus much for the first argument of esteeming the *treasure* of saluation; he that hath found the meanes, *hides it.*

The second argument of esteeming and valuing this hea- uenly *treasure*, is *Ioy*. It is a thing incident to treasures, when they are found, to worke ioy, and great is their reioycing that can make themselues the owners of them; but farre greater is his ioy, that findeth the *treasure* of saluation. *O Lord* (saith the Prophet) *lift thou up the lights of thy countenance vpon vs: and this shall make vs to haue more ioy of heart, then the man of the world haue, when their wheate and their wine doth abound.* When the Eunuch reading by himselfe in the Bible, had by the great mercie and goodnesse of God, attained to the vnderstanding of a notable place in *Esaï* touching Christ, the scripture saith, he went on his way reioycing. In the beginning of the same chapter it is said, that when *Philip* the Apostle came into *Sa- maria*, and preached Christ vnto them, *there was great ioy in that citie.* So it is said of the Iayler, that he reioyced, that he with all his household beleened in God. I reioyced (saith *Dauid*) at thy words, as one that findeth great spoyle: great is the ioy of them that finde spoyles; for spoyles bring victorie, and victorie makes the triumph: spoyle brings profit, and victorie brings pleasure; both then must needes cause exceeding ioy. *Dauid* meaning then was this, that what battell soeuer he did fight, what towne soeuer he spoiled, his ioy was nothing so great, as it was by taking pleasure in the knowledge and vnderstand- ing of Gods word. The scripture is very large in the com- mendation of this ioy. It is better then life (saith *Dauid*) It is a peace which passeth all vnderstanding, (saith *Paul*). It is a ioy un- speakable and glorious (saith *Saint Peter*. 1. *Pet.* 1.8.)

Of all other ioyes it may be truly said, as *Iob* speaketh of  
the

The second  
Doctrine.  
Psal. 6.7.

Act. 8.39.  
Verse. 8.  
Act. 16.34.  
Psal. 119.  
161.

Psal. 63.3.  
Phil. 4.7.

the ioy of hypocrites, they are but for a moment; *Iob. 20. 9.* like a fire of thornes, that castes a great blaze, and crackleth greatly for the time, but is out with the turning of a hand; yea as *Salomon* saith, even in the laughing of worldly men, the heart is sorrowfull, and the end of that mirth is heavinesse: *Prou. 14. 13.* but the ioy of Gods children in the things of God, is settled and perpetuall; *your ioy shall no man take from you,* saith *Christ. Iob. 16. 22.*

As reioycing and gladnes of heart is a thing common to all Gods children, when the knowledge of *Christ* is revealed, and is also a farre more excellent ioy, then the fading and deceitfull ioyes of the sonnes of men; so the reason and cause of it is expressed.

When as the people of the Iewes in the time of their captiuitie liued vnder *Ahasuerus*, one *Haman* an enemy to God, & to them for their religiō sake, moued the King, & wrought him to make a bloodie decree against them, for the rooting out of the whole nation: herevpon (saith the text) the people were in great perplexitie; but afterwards, when as by the mediation of *Queene Hester*, the cruell sentence was reuerfed, and newes thereof sent by postes into euery quarter of the

**Hest. 8. 17.** Countre, then was ioy and gladnesse to the Iewes, a feast, and a good day. There was once a bloodie hand writing stood in force against vs in the high Court of heauen; the tenor whereof was this, That seeing we were vnable to continue in the things required by the Law of God, we should be cōdēned euerlastingly: neither was there any creature to be found either in heauen or in earth able to alter it, or to pacifie the displeasure of God against vs. But now, by the mediatio of the Son of God *Christ Iesus*, this bill is cancelled, he fastened it to his Crosse (saith *S. Paul*); and the newes hereof is the verie summe and substance of al our preaching, to proclaime this peace, and to worke our hearts to a willingnesse to entertaine it. Why then should there not be a farre greater ioy in our hearts, to heare of this, then there was among the Iewes to vnderstand of a bodily deliuerance? If we were asensible of the miseries of the soule, as we are of the calamities of the body, we could not choole

**Col. 2. 14**

chooſe but ſhewe a greater meaſure of reioycing, *When the Lord brought againe the captiuitie of Zion (ſaith Dauid) then was our mouth filled with laughter, and our tongue with ioy.* See what ioy was here after the freedome from an earthly bondage: what then muſt it be, to heare, but eſpecially to feele a mans ſelfe ſet at libertie, from the tyrannie of the diuel, & brought into the glorious libertie of the ſonnes of God? We reade in the ſtorie of the Goſpell, that as Chriſt was going out of *ſericho*, there was a poore blind man that was verie earneſt with him, to take pittie on him, and to heale him; within a while our Sauour hauing a little tried his patience, commaunded him to be called: ſome came to him, and ſaid to him; Be of good comfort, ariſe, he calleth thee: they were not ſo forward to bring him this newes, but he was as full of ioy to receiue it; *He threw away his cloake (ſaith the text) and roſe, and came to him.* I warrant you, it did euen reuiue his ſpirits to heare the tydings. After the ſame manner, when as a poore diſtreſſed ſinner, that feeleth the wofull blindneſſe and darkeneſſe of his owne ſoule, ſhall be tolde out of the word that Chriſt Ieſus calleth him; nay, when as he ſhall euen heare himſelfe calling, *Come to me thou that art laden, I will reſreſh thee:* muſt it not needes put ſpirit into him, and euen enliue his heart to be partaker of ſo gracious a calling? Yes verily; all that are the Lords find it, and know it to be ſo: & they are as yet none of Gods, that haue no feeling of this ioy. Thus much for the opening of this point, touching the ioy of thoſe that find this treaſure. Let vs come now to apply it.

As it was ſaid of *Naimeh* in her pride, that ſhe was a reioycing *Citie*: ſo may it be ſaid of this our age, it is a reioycing age, euery man hath ſomething or other wherein he reioyceth. There is the Epicures ioy, who thinke there is no goodneſſe vnder the Sunne, but to *eaſe and drinke, and ſo to reioyce.* There is the malicious mans ioy, he reioyceth at the deſtruction of him whom he hates. There is the worldlings ioy, becauſe his ſubſtance is great, and his hand hath gotten much: he ſaith to his ſoule; *Oh ſoule, now thou haſt much laid up for many yeares.* There is the young mans

Eccles. 11. mans ioy, *He lets his heart cheare him in the daies of his youth, he*  
 29. *walkes in the waies of his heart, and in the sight of his eyes.* There is  
 Prou. 2. 14. the profane mans ioy, *who reioyceth to doe euill; it is a pastime to*  
 Prou. 10. 23. *him to doe wickedly.* There is the ioy of the scorner of religi-  
 on, which reioyce at the troubles and infirmities of Gods  
 Psal. 35. 15. children, *In my aduersitie they reioyced (saith Dauid) yea the very*  
 Chap. 24. 15. *abjects assembled themselues against me.* There is the adulterers  
 ioy, *his eye waigeth for the twilight (saith Job) he is glad of an*  
 opportunitie to commit filthinesse. There is the drunkards  
 ioy, the practise of his sensuall beastlineffe is so pleasing to  
 Ioy. 5. 11. him, that he cannot sleepe for it: *He riseth early (saith the*  
 Prophet) *to follow drunkenness, and he can sit euen till night, till he*  
 Prou. 20. 17 *be inflamed.* There is the deceiuers ioy, *The bread of deceit is*  
 sweete in his mouth (saith Salomon. Thus I say, in this secure age,  
 mens mindes doe finde something or other wherein to re-  
 Ier. 15. 16. ioyce: but now where are they that can say with *Jeremie, O*  
 Lord, *thy word is vnto me the ioy and reioycing of my heart: that*  
 Pl. 51. 8. 12. *cry and pray with Dauid, O restore vnto me the ioy of thy saluati-*  
 on, *make my heart within me to heare of this ioy and gladnesse.* This  
 Psal. 106. 5. kinde of ioy is rightly called the ioy of Gods people. And there-  
 fore as the people of God are but a small portion in compari-  
 son, so their number is but small, whose hearts are possessed  
 with this ioy: no doubt if enquire were made, many would  
 be found to pretend that they are merrie in God, that they re-  
 ioyce in Christ, and take comfort in his word: but yet, not to  
 stand vpon many particulars, there be two things which doe  
 proue it to vs to be cleane contrarie.

First, our slender ioy in the exercises of religion, our small  
 delight in the holy duties of the Sabbath daie; you haue  
 heard alleaged many testimonies touching *Dauid*, reioy-  
 cing in the knowledge and vnderstanding of Gods word.  
 There are as many, of his reioycing in the publike duties of  
 Gods seruice; *O Lord, I haue loued the habitation of thy house: I led*  
 Psal. 136. 2. *the multitude into the house of God, with the voyces of singing and*  
 Psal. 134. 4. *prayer: I reioyced when they said vnto me, we will goe into the house*  
 Psal. 122. 1. *of the Lord.* He that ioyed in the word, ioyed also in the exer-  
 cises of the word; his loue to the one, could not choose  
 but

but breede loue to the other. Sith then the common duties of the Sabbath day, are such a burthen vnto vs, the hearing of the word doth euen trie vs out, and make vs so dull, that we shewe our selues to haue no life in receiuing it, but (euen like trewantly schollers) to be glad when the houre is come that we may be dismissed: seeing we hold that there is no comfort on the Sunday, vnlesse we may spend it more or lesse in our owne foolish pleasures, we cannot be said to ioy in this *hidden treasure*, seeing when the Sabbath comes, which is the market day of our soules, we preferre any businesse, any idle vanitie, any old occasion before the meanes to gaine this spirituall commoditie. Till we call the *Sabboth a delight, so consecrate it as glorious to the Lord*, till the exercises of the word and Sacraments be precious vnto vs, and that we thinke the time comfortably spent, which is bestowed either in fitting vs to them, or in labouring to receiue profit by them: let vs neuer open our mouthes to say, that the *treasure* of saluation is our ioy, and the knowledge of God is a matter we delight in. 1lay. 58. 13.

A second thing which proueth vs to be farre from that ioy mentioned in my text, is our eager following of vaine and earthly pleasures. This is a sure rule, that the more a man tastes of heauely things, the lesse is his ioy in earthly things: and so on the other side, the more a man seeleth earthly things pleasant, the lesse ioy can he haue in heauenly. When *Caine* had lost his title and interest vnto heaven, then he fell to building of Cities, and to make himselfe a seate on earth: Gen. 4. and when he had lost the harmonic of a good conscience, his Nephewe *Tuball* inuented Orgaines, that he might haue at the least some solace in outward things. So that when men set their affections vpon these fading & transitorie pleasures, and there is their iollitie, it is an euill signe, it shewes that the heart is not seasoned with the true reioycing. It is true, there may be a time for these inferiour and baser things; neither was it vntruly said of the Heathen, *Without ioy, the life is no life: And cha-* bur when men shall once take pleasure in pleasure, when (as *rauius Salomon* for seauen yeares spent in building Gods house, spent *ouk est* thirtene in his owne) men bestowe more time, double the *bior.* time,

Eccles. 2. 2.

time, trebble the time in vaine ioyes, the they employ either in their honest callings, or in the seruice of God; It cannot be good, nay *Iudas* himselfe, if he should see it, would say; To what ende is this wast? I must needes say of such mirth, as *Solomon* did, *Thou art mad*: and of such ioy, *What is it that thou doest*? It is good for men to be afraide of themselves in these cases; the Diuels rules neuer haue exception; but Gods seruants must euer learne restraint, and not goe so farre as they may: he that auoideth not something that is not euill, must needes fall into euill. In riding, we will not ride so neere the edge of the ditch as a man may possibly ride and yet scape; but we will leaue a good deale betweene. It is no Christian wisdome to goe as neere euill as we can: *Uerecunda sunt omnia initia peccati*; sinne is verie reasonable at the beginning: but before men be aware, they may be soone drawne into excessse. It was not simply a sinne in *Esau* to goe a hunting: but yet the more he vsed it, the more profane he waxed, and at last came to contemne his birth-right. So then, this is the issue of my speech; our slender ioying in the duties of the Sabbath, and our large reioycing in the pleasures of vanitie, shew, that though there be in the world much carnall ioy, yet there is but little spirituall ioy.

Ioh. 5. 34.

Indeece some haue seemed to take comfort in the best things: it may be said to them, as Christ said to the Iewes, *John* was a burning and a shining candle, and for a season yee reioyced in his light. And our Sauour in this verie chapter speaketh of some, who receiue the word with ioy, but they are but for a season. Such I haue knowne: the time was, when as the Apostle saith of the Galathians, *They would haue plucked out their owne eyes*; they would (as they made shew) haue done any thing to enioy the benefit of the word: but now they are full, profit hath bewitched them, pleasure hath besotted them, and there is little left but a forme of godlinesse. I pray God they make not their ende worse then their beginning.

Gal. 4. 15.

So much of this second token of esteeming this treasure,

19.

The third followeth, and that is a consultation, in these words,



words, *And for ioy thereof departeth*: or as it is properly out of  
 the Greeke, *He withdrew himselfe*. When a man hath found a *happet*  
 treasure, and hath well examined it, & by examination found  
 the worth of it, as he reioycest in his owne good fortune (as  
 we say) that contrarie to his expectation he should light vpon  
 so great a commoditie, so he goeth aside, and laieth all other  
 buiuesse apart, to aduise with himselfe of his owne sufficien-  
 cie, what the field in which this treasure is, may cost him;  
 whether if he should lay out all his substance vpon the pur-  
 chase of it, it might counteruaile his charge. This is the with-  
 drawing of a mans selfe, or the going aside, which being vsed  
 as a preparatiue in earthly purchases, is applied to the man-  
 ner of seeking of this heauenly commoditie: to signifie vnto *The third*  
 vs, that a true Christian, whose heart the Lord hath truly *Doctrine.*  
 touched, when he heares out of the word, what happinesse is  
 prepared for those that beleeue, what an exceeding gracious  
 God the Lord is; as his heart is inwardly affected with the ioy  
 thereof, so that he gladly suffereth the holy doctrine thereof  
 to enter in into his heart: so likewise he falleth into an ear-  
 nest, serious, and deliberate consultation with himselfe, what  
 it must cost him, if he will be religious indeed; how many  
 vaine pleasures he must forgoe, what disgraces he must en-  
 dure, what iniuries in the world he must put vp, what con-  
 flicts he must haue with Sathan, through how many *afflictions* *Act. 4. 12.*  
*he must enter into the Kingdome of God*; what temptations he  
 shall be assaulted with, with sometimes wealth to choake him,  
 sometimes losses to discourage him, sometimes the applause  
 of the world to puffe him vp, sometimes reproaches to make  
 him droue; after this he entreteth into himselfe, to see whe-  
 ther he can find himselfe content to put himselfe to all this  
 charge, for the gaining of this treasure; and whether if he doe,  
 he shall not lose his cost, but shal haue a better treasure in lieu  
 of his expence. This preconsideration is that which is meant  
 here in this place; and it is the same which our Sauour com-  
 mends vnto vs in two parables; the one of a *Builder*: the other *Luk. 14.*  
*of a King going out to warre*. The wise Builder sits downe first  
 (saith he) and counts the cost, whether he haue sufficient to  
 performe

performe it : the prouident Captaine first takes counsell, whether he be able to goe through with that seruice he vndertakes : so should euery man that wuld be religious, grow to a demurre, and to an aduised questioning with himselfe, touching the value of this offered treasure ; whether he can find in his heart thus to hazard and adventure all to obtaine it. You shall reade of a fellow in *Luke*, that was very hastieto

**Chap. 9. 57.** tender his seruice vnto Christ, *I will follow thee Lord whither ever thou goest*: our Sauour had his humour straight, and saw his drift, and whereat he aimed; he imagined some great outward reward, for being one of Christs retinew ; or at least thought vpon no great hardship that might follow it : therefore Christ gaue him this lesson ; *The Foxes haue holes, and the birdes of the heauen haue nests, but the Son of man hath not where-onto lay his head.* It is like he was soone full of it, and was wearie of his seruice before he began it. Therefore the Scripture deales plainly with vs at our first calling; Here is the crowne, and here is the Crosse : if we will *raigne with him, we must suffer with him.* Christ himselfe (as a man) went not into glorie, but by suffering. If we will be his Disciples, we must follow him ; we may not thinke to finde a fairer way, then that through which he is gone before vs.

**The vse.** The vse of this is, to shew vs the cause why there are so few religious. There are to be found two sorts of people. The first looke onely on the charge, but neuer examine the worth of the commoditie : therefore when they find that there must be so much adoe, so much hearing, praying, meditating, such labouring for knowledge, such straightnesse of life, such watching over a mans owne heart ; they neuer goe further, come what will, they will none of it : whereas if they did compare the good of the thing, with the charge of getting it, and did remember or know what Christ said, they would neuer grudge at the cost, which is rewarded with such a commoditie. The second sort of people looke vpon the worth of the treasure, (though yet not so thoroughly as they should) and gladly they would haue it, but yet they consider not, as they ought, of the things that doe accompanie it : some generall conceit

**2. Tim. 3. 12**  
**Luk. 24. 16**

**Mark. 10. 38**

conceit perhaps they haue offome such thing, but yet they did neuer seriously consult, with themselues about it : and therefore after they haue made some little entry into religion, and meete with some incumbrances they were not ware of, or for which they were not so well prouided, they fall backe, loose their first loue, suffer their zeale to decay, and grow into an vtter neglect of that treasure, which they sometime seemed to esteeme. It is good for euery man therefore that would be religious, and beginnes by hearing to haue some good liking to be bred in him, to *withdraw himselfe*, and to cast vp his accounts, to see what he must put himselfe vnto, if he will be a Christian, lest he doe after fall away, and doe thereby make himselfe subiect to a greater iudgement.



I f

The

## The third Sermon.

*And selleth all that he hath, and buyeth that field.*



Eare now come to the fourth argument or testimonie of high esteeming the treasure of saluation, the meanes of life eternall, *viz*: the resolution, *to sell all that a man hath*. To find out the meaning herof, we are first to see *what a man hath*: secondly, *what it is to sell it*.

*The exposition.*

Touching the former, it may perhaps at the first seeme to be spoken of the wealth and riches of the world, or to insinuate some such voluntarie pouertie; into which vnder a shew of holinesse, and of forsaking the world, Monkes, and such like, doe cast themselues: but indeed there is no such meaning in the words. For first the things which appertaine to the Kingdome of God, cannot be purchased by money: Secondly, there be many poore soules in the world that shall be saved; that yet haue little wealth to part with, to obtaine heauen by. Thirdly, the riches of the world are not our owne, neither there can they properly be so called, for they are but lent vnto vs, and the Lord doth giue them, and take them at his pleasure. The like may be said of health, beautie, fauour, reputation and credit in the world; which though many men by the goodnes of God doe enioy, yet they cannot be called theirs: so that we must enquire out something which may truly and properly be termed a mans owne; and that is no other thing but onely *sinne*: which as it comes to euery man by inheritance, (so that though he be borne with a naked bodie, yet his soule is full of it) so likewise there is nothing dearer or of greater price vnto a naturall man then it, nothing that he is lother and more vnnilling to forgoe; and this is that which is meant by the spirit of God in this place. Now to sell this, is (as the nature of selling we know requires) to part  
with

with the right, and title, and interest that a man hath vnto it, the secret and inward loue to it, and the outward and common practise of it. Thus much briefly and plainly to open the meaning of this clause; you see that *by that a man hath*, is meant *sinne*; and by *selling it*, the renouncing and disclaiming of sinne. Let vs come now to the more particular examination, for our instruction.

There be sundrie pointes arising out of this clause, as in the further scanning of it (God willing) shall appeare. The first which is the ground of all the rest, is this; That in all those which thinke and hope to be saued, there must be a disclaiming, a renouncing, an vtter forsaking of those sinnes, which heretofore in the daies of their ignorance and childhood, and vanitie they delighted in. This is the very substance of *selling that which a man hath*, here spoken of. A man cannot keepe still his auncient possession in sinne, and in the lusts and waies of his owne heart, and yet get heauen too. It is good to search for this rich *treasure*, into the very heart and bowells of the scripture; it is good when a man hath found it, to *hide it*, and to laie it vp in the store-house of a mans memorie; it is good to be *glad of it*, and to *reioyce in it*; it is good to grow into a consultation with a mans selfe, what is to be done for the obtaining it; all these things in themselues are good: but yet they are all in vaine, except a man doe ioyne vnto them this same *selling* of his old and accustomed sinnes, and the entering into a new course of holinesse. To manifest this point, we may consider the examples of some whose conuersation is recorded in the scripture, in whom there is noted a plaine forsaking of former euils, and an vtter disliking and abhorring of the things which before they tooke pleasure in. Those Iewes of whom 3000. were conuerted at one Sermon of S. Peters, indeed at the first they were hardened and senselesse, they reproached the Apostles, and called them drunkards, they scoffed at the word, and cared not for the hearing of it: but we doe not finde they continued so afterwards, but the contrarie rather; their hearts were *pricked*, they honored the Apostles as Gods Ministers, they trembled at the word, their

*The first doctrine.*

*Act. 2. 41.*

their cares were open to heare, and their hearts prepared to  
 learne any thing. So Paul once *breathed out threatnings and  
 slaughter against the Disciples of the Lord*, once he was a blasphem-  
 er, and an oppressor; but was he such a one still after God had  
 called him? no: nay he preached that same faith, which before he  
 destroyed, & sacrificed his life for the religion which he some-  
 times persecuted. Those of Ephesus before they had the true  
 and sound knowledge of religion, vsed curious arts, and were  
 giuen to witchcraft, and sorcerie: but after their hearts were  
 touched, there was a change, *they came and confessed* (saith the  
 text) *and shewed their workes, and burnt their bookes before all men,*  
*I heard Ephraim* (saith Ieremie) *lamenting and saying, Surely after*  
*that I was instructed, I smote upon my thigh, I was a shamed and*  
*confounded, because I did heare the reproach of my youth.* Behold  
 here, in steede of a delight in former sinnes, a blushing at the  
 very remembrance of them. Paul writing to the Corinthians,  
 and making mention of sundrie kindes of euill doers, *fornica-*  
*tors, idolaters, adulterers, wantons, couetous, drunkards, raylers, ex-*  
*ortioners,* and such like; saith indeed, *that such some of them*  
*were sometimes: but now you are washed, now you are sanctified.* The  
 like testimonie he giues of the Ephesians, *Ye were once in dark-*  
*nesse, but now ye are light in the Lord:* of the Collossians, *in these*  
*things* (saith he) *you walked once, but now you haue put off the olde*  
*man.* That woman that washed Christs feete, of whom mention  
 is made in S. Luke, had bene a woman of a notorious euill life;  
 but when she once had a feeling of the grace of God, and that  
 many and great sinnes were forgiven her, had her former vnchast  
 life in such deepe detestation, that in token thereof, she made  
 her eyes which had allured others to vncleannesse, as vessels  
 of water, in which to wash the feete of Christ; and the haire of  
 her head, which no doubt had bene platted and laid abroad  
 for the same purpose, as towelles to wipe them cleane. By this  
 plentie of examples, to which others might be added, it ap-  
 peareth, that there is a selling & a forsaking of former sinnes,  
 a disliking them, a growing weary of them, in all that are true-  
 ly conuerted vnto God. A man that liueth in prison, and is  
 there hardly dieted, feedeth with verie great appetite and  
 greediness



greedines vpon scraps, and parings, and the refuse of other mens tables, and thinks himselfe very well, if he may fill his belly therewith: but when he is set at libertie, and commeth among his wealthie friends where he finds varietie and plentie, after he hath once tasted of it, he knoweth not how to fall to his old diet againe; but wonders rather with himselfe how he could finde any sauour in those course and homely leauings: after the same manner, a man being held captiue by Sathan at his pleasure, taketh great contentment and delight in the practises of vile and filthy sinnes, and he thinks himselfe happie if he may euen fill himselfe therewith; but beginning once to be set at libertie by the power of God, and tasting of the sweete priuiledges of a Christian, he groweth euen to a loathing of his former iniquities, and doth maruaile how it was possible for him to reioyce, and please himselfe in such grosse and abhominable courses. Thus may you see the truth of this first point touching the relinquishing the interest and possession of olde sinnes, for the obtaining of this eternall inheritance. Let vs make vse of it.

If we doe thinke that there is a God in heauen true of his word, and iust and vpright in all his courses, & that this verse which we haue in hand, is a part of that holy truth by which we shall be iudged at the last day, if we be not able to denie that by *selling that which is ours*, is meant the renouncing and forsaking of our old and accustomed sinnes, which haue bene as deare vnto vs, as any mans land or inheritance is vnto him, how then (if we will deale as we ought, seriously and faithfully with our owne soules) how then I say can we with any colour or shew of likely-hood, or appearance of reason, make our selues belecue that we are truly turned vnto God, and that we are well onward in the way that leadeth vnto life? Seeing that our owne hearts doe know it, and the world may see it, that looke what sinfull courses heretofore we liued and delighted in, in the same we goe on and continue to this day. It is true now which *Jeremie* the Prophet spake of in his times, *I barked* (saith he) and *heard*: he was carefull to see what reformation was wrought among the people, and full

*The vse.*

*Jer. 23.*

glad he would haue bene to haue seene some fruits of amend-  
ment: but in what state thinke we did he find them? none  
(saith he) *spake aright*, no man *repented him of his wickednes*, *saying*, *what haue I done?* there was no desisting from former courses,  
no breaking off of old sinnes; but what then? *every man*  
*turnes to his race*, *as the horse runneth into the battaile*; there was as  
great boldnesse and resolution in naughtinesse, as was wont to  
be. It is the verie true proportion of our times: no man en-  
treth into examination of himselfe, no man saith to his  
owne soule, *What haue I done?* how is it with me? how can my  
course be iustified which I haue held hitherto? how shall I an-  
were God at the day of reckoning? am I in a good way where-  
in I may be bold to goe on? or haue I bene hitherto misled, &  
is it now time for me to returne? Where is the man that thus  
communeth with himselfe? Every man holds on in his wonted  
fashion, vaine pleasures, greedie and violent catchings after  
the things of this world (without any charitable respect had  
to others) mercilesnes, crueltie, want of compassion to the  
miseries of the needie, wontonnesse, excessse, abuse of Gods  
creatures, ignorance of religion, contempt of the word and  
Sacraments, no conscience of the holy vse of the Sabbath,  
no care to worship God in our families: these and the like  
were our sinnes in times past, and the very same be our sinnes  
to this day. If there be any chaunge, it is rather in the shames-  
lesse encrease, and hardned boldnes of euill, then in the dy-  
ing, & decaying of iniquitie. And that I may speake to euery  
mans soule, let euery one of vs aske of our owne hearts, what  
one euill there is, what one vngodly course which we were  
sometimes giuen vnto, and now (since it pleased God to re-  
ueale his will more plentifully vnto vs) we haue for consci-  
ence sake reformed, vowing with our selues neuer hereafter  
to imbrace it. How shall we haue any courage to looke Christ  
in the face, when he comes to be our iudge? how shall we say  
to him with his Apostles, *Maister we haue forsake all for thy sake*:  
when as that witnesse in our bosome cannot testifie for vs,  
that we haue (out of a settled desire not to offend God) reformed  
one corruption? How happie a thing were it if we might  
see

see but one *Zachew*, that had heretofore bene an extortioner,  
 & a liuer vpon the vndoing & spoile of others, now to breake  
 off his sinnes by restitution for wrongs done, and by mercy  
 to the poore: but one *Dauid* that hath bene an adulterer, now  
 to grone for the grieve of his fact, and to giue publique testi-  
 monie of his repentance: but one *Rahab* that hath bene a har-  
 lot, to manifest the truth of her conuersion: but one *Salomoni*,  
 that hath giuen himselfe ouer to take pleasure in pleasant  
 things, now to cry out, *Vanie of vanities*; I haue said of *laugh-* *Eccle. 1. 2.*  
*ter, thou art mad*: but one *Manasse* that hath bene an Idolater,  
 and a false worshipper of God, now to be humbled before the  
 Lord: but one prodigall youth that hath wasted his goods  
 with ryotous liuing, now at last to come to himselfe, with  
*Lord I haue sinned against heauen and against thee, and am no more* *Luk. 15. 18.*  
*worthy to be called thy sonne*: But one *Lydia* that had once a dull  
 heart, now to haue a heart opened to attend: but one *Corin-*  
*thian* that had bene a drunkard, a railer, a couetous person,  
 now to be washed and sanctified by the Spirit of our God: I  
 say, how happie & cōfortable were it, to see as it were but one  
 of a kinde, thus to haue renounced his former vngodlineſſe;  
 the very Angels in heauen, as Christ saith, would reioyce in  
 it: but when there shall be a generall resistance of the truth,  
 and (as the Prophet *Iſay* saith) men shall *fall away more and* *Iſay. 1. 5.*  
*more*; and they will not, as Christ said to *Ierusalem*, *vnderstand* *Luk. 19. 42.*  
*the things that belong vnto their peace*; what shall we then say, but  
 pray with *Dauid*, *It is time for thee Lord to worke, for men haue* *Pl. 119. 136.*  
*deſtroyed thy Law*: and to cry with the ſoules vnder the Altar,  
*How long O Lord, holy and true, when wilt thou iudge and auenge* *Reu. 6. 10.*  
*them that dwell on the earth?* Well, to ende this point, this is the  
 ſum, know this whoſoeuer thou be, if thou dwell ſtill in the  
 houſe of thy olde ſinnes, this pearle of ſaluatiō & life eternall  
 can neuer be thine; he muſt be a *new creature*, that will come *1. Cor. 5. 17.*  
 into the new *Ierusalem*; there ſtands an Angell with the blade *Gen. 3. 24.*  
 of a ſword ſhaken to keepe the olde *Adam*, a man liuing in his  
 olde corruption, out of *Paradiſe*. And this is the firſt point.

The next point that I obſerue hence, is, that that alteration, *The ſecond*  
 from the former manner of behaiour which is required to *Doctrina*,

Euk 13.3.

Ier. 4.1.

Hol. 7.16.

saluation, is no exchange of one sinne for an other, but a sale : for this cause it is, that repentance (without which we shall all perish, as Christ saith) is defined, to be a turning from sinne vnto God. O Israel, if thou returne vnto me, saith the Lord; and for default hereof the people are blamed, They returne (saith the Prophet) but not to the most high. If a man should turne from one sinne to another, as for example, leaue prodigallitie, and fall to couctousnesse, this were no repentance. Therefore I say, Christ mentioneth here a plaine and direct and simple sale of a mans sinnes, and not an exchange.

The use.

It is a point worth the noting; for many of vs that professe religion now adaies, shall be found rather to haue changed away some of our olde sinnes, then truly to haue sold; and simply to haue forsaken them. As for example, if we consider their estate which liued in the daies of poperie and blindness, we shall see how they haue exchanged those sinnes which the they were giuen too. Then they had the Pope in estimation, and the religion of Antichrist; now, hauing left them, they are become contemnners and despisers of the Gospell: then they were afraid of the fained paines of a supposed Purgatorie; now the torments of hell (then the which nothing are more certaine) cannot feare them: then they praied in an vnknowne tongue, not vnderstanding what they did say; now they care not to pray in a knowne language, though they may easily learne what they deliuer: then there were many Sacraments, which indeede were no Sacraments, and they were much accounted of; now there are but two, and the same which Christ onely did ordaine, yet are they not esteemed: then men obserued many superstitious holy daies; now the Saboth of the Lord is not esteemed: then they gaue more then they needed to the maintenance of a sort of slowbellies, whose seruice to Gods Church was altogether vnprofitable; now they are slacke to giue a needefull allowance to the poore: then they would goe bare-footed on pilgrimages, many a wearie step; now they are slothfull to goe a mile or two to serue God. In a word, then men were altogether superstitious; but now they are wholly profane: then in many things

they

they did more then the Lord required; now it is a burthen to doe the one halfe of that they ought to doe: Here is a kind of alteration; yet it is not such a selling as is here mentioned; but a plaine exchange: false worship turned into a contempt of true worship: a delight in fallshood, turned into a hatred of the truth; a multitude of many ceremonies in the Church, changed into a rude and viciuill kind of behauiour: mens case was then miserable, yet it might seeme pardonable, because they were no better taught; but now it is damnable, because they haue so many meanes of instruction. So also to come neerer; some amongst vs through a kind of importunitie, haue left their negligent comming to Church: but what haue they changed it into, but a dissolute, carelesse, sleepe, and vnreuerent carriage when they are here? some haue forborne their Sunday sports, but they will be sure to take as much filke on other daies: they seeme to say as the drunkard saith, *I say, Tomorrow shall be as to day, and much more abundant.* Some, that *Isay. 56. 11.* (it may be) heretofore cared not to read any booke, or in any other booke, now because of their reading, despise hearing, and thinke they haue no neede of instruction: here be miserable exchanges, but this is not the sale which Christ meaneth here in this place. And therefore we must take this lesson, that it is not enough by the preaching of the Gospell to be brought from some euils; to which he hath bene accustomed, and withall to entertaine some others as bad as they were: but we must resolue vpon a simple & plaine forsaking; intending as we forbear one sinne, so likewise to set our selues against all. This is the second point.

The third point is, that the sale here required, is an vniuersall sale; *He selleth* (saith my text) *all that he hath*; not some peece of this sinfull possession, but euerie parcell of it, even the very whole and entire inheritance. This point I spake of *The third* not long since, in the opening of that text, *Matth. 3.* where I *Doctrine* shewed, that that is *good fruit*, which proceedes out of a ioynt respect vnto all Gods *Commandments*: it must not be grievous vnto vs to haue the same point againe insisted vpon. *Rom. 13.* Alwaies when one and the same doctrine comes often, we are to

account it so to fall out by the speciall providence of God, and that it is so in his great wisdom, either because when we heard it before, we heeded it not as we ought to haue done, or vnderstood it not thoroughly, or else did not so carefully set our selues to the practise of it: so that now the Lord doth againe call vpon vs, to lay as it were better hold vpon it, and from henceforth to looke better to the performance of it. Well then for the point it selfe, thus it ariseth from this place, that he which would enioy this heavenly treasure which the Lord doth so freely and graciously tender vnto vs by the preaching of the Gospell, must resolue to make a throughfaile, and to forsake not some, but euery sinne, euery corruption, euery breach of the will of God whatsoever. For the better vnderstanding of this point, to auoide all mistakings, and to direct vs the better in the practise and performance of it (it being indeede the verie life of all religion, and that which

**1. Tim. 3. 5.** the Scripture calleth, the *power of godlinesse*) I will thus distinguish the possession of sinne. It is held and possessed by vs either in our hearts and inward affections, or else in our liues and outward practise. In the heart it is harboured, loued, delighted in, studied vpon, cared for: In the life it is exercised, and by often practises receiueth strength and increase, and is brought by degrees vnto a kind of ripenesse and perfection. The interest that we haue either of these waies into sinne,

**2. Cor. 7. 1.** must necessarily be forsaken. *Cleanse your selues* (saith the Apostle) *from all filthinesse, both of the flesh and of the spirit*: first of all, we must labour to let goe the hold that the heart hath in it: for all godlinesse is but a fancie, vntill the heart be reformed. Though the branches and boughs of a tree be cut, yet so long as the roote lieth fast in the earth, there will alwaies some buddes spring forth. A riuer may be dried vp, euen to the very head and fountaine, but if that be not emptied and choaked vp in time, it will encrease againe: and so long as corruption *reigneth* within in the heart, some offence or other must breake out. You shall reade in the Psalmes, that the Israelites many times turned vnto God when they felt his hand heauie vpon them: but yet because their heart was not vp-

right,



right, they sinned still, when the storme was ouer, and prouoked him afresh as they were wont to doe. The prince of this world, the diuell, dwelleth in euery one of vs by nature, and the scepter of his kingdome is corruption: til by the weaking of the sinne, Sathan begin to be displaced, the Spirit of God can haue no dwelling in vs. You will say perhaps vnto me, how is it possible to cast out all corruption out of our hearts, seeing the Scripture saith; No man can say, my heart is cleane. *Prov. 20. 9.* And that as long as we doe liue here in the world, we shall haue cause to acknowledge with Saint Paul, that in our flesh *Rom. 7. 18.* dwelleth no goodnesse? I answer, that though it be true, that as long as we abide in this world, corruption and sinne will finde a place within vs, yet the interest and possession that we haue into it, is solde and disclaimed by doing two things: the first is by, mourning for it, and daily bewailing it: the other by labouring to growe continually into a deeper detestation of it.

Touching the former, we haue the charge of the Spirit of God by Saint James, *Purge your hearts ye sinners*: there is the very thing we haue now in hand: but how shall they purge their hearts? it followeth, *Suffer afflictions, & sorrow, and weep, let your laughter be turned into mourning, and your ioy into heavinesse.* This is that which the Scripture calleth sometime the *venting*, sometime the *breaking* of the heart: and to shew the earnestnesse of this sorrow, the Prophet Zachary compareth it to a mans mourning for his onely sonne, or his first borne, and to that solemne and publike lamentation which was for the religious King Iosiah, of which it is said, that all *Judah and Ierusalem mourned; all singing men and singing women mourned.* We reade often of *Dauids* teares, of the sorrows of his heart, of the groanings of his spirit: of *Peters* bitter weeping: of the *Corinthians* mourning, that Paul was faine to write vnto them to comfort him. The father of the possessed child that was brought to Christ, when our Saviour told him of the power of faith, straight way (saith the text) he cried with teares, *Lord I beseech thee, help my unbelienger.* His heart was euen woe within him to thinke vpon his owne hardnesse, & the blindness.

3. Tim. 1. 4. nesse that he had liued in. And Saint *Paul* commendeth *Timothy* for his *teares*. The more a man encrease in this bewailing, and priue bemoaning of the hidden corruption of his owne soule, the better he hath proceeded in this same *selling* of sinne. The way to sell sinne out of the heart, is to strue to grow into a detestation and loathing of it. Was not *Dauid* thinke we wearie of his sinnes, when he said, they were like a weightie burden, too heauie for him to beare, and were like to rotten & festered wounds? Did not *Paul* euen abhorre his owne corruption, when he cried out, *O wretched man that I am, who shall deliuer me from this bodie of death?* The same Apostle speaking of the repentance of the *Corinthians*, among other fruits that it brought forth, names *Indignation*: what indignation (saith he) hath it wrought? What meaneth he by this *Indignation*? surely nothing but a kinde of discontentednesse that they were growne into, chafing as it were, and vexing with themselves that they should so fouly offend God. This is the crucifying of our affections, which the scripture speaketh of, when as that naturall hatred which is in vs against God and all goodnesse, is turned into a hatred of sinne in all, but especially in our selues. Thus then you see the first degree of making this through-sale of sinne, to let goe that hold and interest that the heart hath into it: which is done by sorrowing for sinne, and by labouring more and more to abhorre and to detest sinne.

The next interest and hold that we haue of sinne, is in our outward practise, and this must be sold and forsaken also. For, as to make some outward shew of reformation without purging the heart, is but hypocrisie: so to pretend (as the manner is) a good heart without fruits of amendment, is but vanitie. This is a thing which the scripture still requireth of all that professe religion. *Let your light shine before men: let your conversation be such as becommeth the Gospel: let them that beleeue in God, be carefull also to shew forth good works.* These and the like are common exhortations in the Scripture. Now, this outward reformation must be vniuersall, of all knowne finnes: the words of my text are plaine; *He followeth all that he*  
hath:

*harb*: if he willingly keepe the least peece behinde, the blessing it selfe can neuer be obtained. It is plaine by the Scripture, that true turning vnto God, and the aduised and willing remaining in the practise of any one euill, which is discovered to a mans conscience by the light of Gods word to be a sinne, cannot stand together. It is (as we would thinke) but a small sinne that Saint *James* speaks of, *viz*: the sinne of the tongue; and yet he saith, *That if any man professe religion, and yet refraineth not his tongue*, all his religion is idle, all his profession is vnto in vaine. And indeede, if a man refraine the practise of one sinne, and do it therefore because it is a sinne, an offence against God, and a breach of his will, the same reason must needes draw him to refraine others also, it being the generall nature of euery sinne to be displeasing vnto God. *He* Mark. 6. 20. *red* reformed some thing: the young man that came to Christ had solde many sinnes, and had many good thoughts in him, and therefore the text saith, *Christ loved him*: yet when it came Mark. 10. 21 to one particular about riches, he fell off, and marred all. Yea, no doubt, *Judas* had many good things in him, otherwise Christ would neuer haue chosen him to be an Apostle: yet there was left a certaine leuen behinde, a secret poyson that braist out in the ende, and discovered his hypocrisie. So then, as all inward corruption must be sorrowed for, and laboured against; so all outward knowne iniquitie must be renounced, and no manifest euill willingly continued in. He that keepes sinne in part, shall lose grace in whole. To loath some sinne, and to loue and liue in some other, is but halting: and with God it is no safe dissembling. He that is godly indeede, must needes be out of loue with the whole course of iniquitie.

This is the doctrine. Let vs make vse of it our selues.

First, let it be a motiue to vs to gage the very depth and *Ther. 1. 1. 1.* bottome of our hearts, to see how we haue carried our selues in this selling and forsaking of that we haue, for the gaining heauen, and for the profitable embracing the meanes of saluation and life eternall: how haue we mourned for the hidden corruption of our hearts? where be our groanes and sighes? where be our teares that we haue shed to consider the

vnto-

vntowardnesse and crookednesse, and obstinacie that is in vs against God? where is our loathing and detestation of our owne secret enormities, and of those inordinate and rebellious lusts, which are still fighting against the soule? Where are our vowes with our selues, to set our selues against sinne, and to giue vp our whole *spirits, senses, and bodies*, to please him in all things? Are these strange questions vnto vs, or doe we not knowe out of our owne experience, what these things meane? are the lusts of the flesh still pleasing vnto vs? did it neuer greeue vs at the heart, that the maiestie of God hath beene offended by vs? did the consideration of our owne wretchednesse neuer yet make vs to mourne secretly? or to crie vnto the Lord to weaken in vs the power of iniquitie? or did we neuer yet thinke with our selues, how happie we should be, if the Lord would giue vs the victorie over our owne vnbridled affections? If this be our case, we haue not yet solde our sinnes, we possesse them, and they possesse vs, we can neuer (if we so continue) come to the fruition of this heavenly and spirituall inheritance. Thus, for making the first vse of this doctrine, we must be put ouer to this private communing with our selues, to see how we haue begun this sale, by reforming our hearts, and renouncing the secret harbouring of priuie corruptions.

*The 2. vs.* Now for a second vse touching outward reformation: our pinching dealing with the Lord, sheweth how loth we are to sell all. We deale in this case as *Anania* did: when in the beginnings of the Church, because of the necessitie of the times, many solde their lands, and brought the price and laide it in at the Apostles feete, to be distributed by them, as euery one had neede: *Anania* would needes seeme to be as forward in this course as any other, he solde his lands also, he brought in the money, and tendered it (as the fashion was) at the Apostles feete, but yet distrusting the providence of God, and fearing lest he himselfe should want also, he kept backe one part, pretending notwithstanding to haue brought in all. But the hand of God was vpon him for his dissembling; *He fell downe* (saith the text) *and gaue vp the ghost*. A fearefull example, and worthie to be laide to the hearts of a great many of

vs. Some would seeme to be as forward in the reformation and amendment of their liues as any other ; but yet there is something or other still behind, either for their worldly profit, or vaine delight, or supposed credite : there is some one euill course which they themselues (their consciences being well sifted) knowe to be naught, which yet they continue in : whosoever thou art that findest this to be thy case, I must say to thee as *Peter* said to *Ananias* ; *Why dost thou thus let Satan fill thy heart ? thou hast not lied vnto man, but vnto God.* And he whose vengeance ouertooke *Ananias*, will not let thy hypocrisie escape away vnpunished.

Therefore let vs be mindfull of this point, either to resolute vpon a through-reformation, or no reformation. Now that is called a through-reformation, which is vndertaken with a purpose not to holde on in the willing practise of any one knowne iniquitie.

And this is the third thing noted out of this fable.

There is yet a fourth thing behind, and that is this, *viz.* that this fable is not for a season, but perpetuall and for euer ; for so it is implied here, in the parable ; The man that hath found this pearle, for ioy of it, selleth all : but yet he keepes not his money by him, as though he had a purpose in time, to buy the same thing againe which he had once solde, but forthwith he laith out his stocke vpon that field, in which this treasure lieth hid.

So that by the proportion of the Parable it is plain, that this *The fourth* sale, that is, this renouncing, this leauing of old sins, is not for doctrine, a time, for a fit only, and then to returne backe to a mans old fashion, but it is finall, without ever embracing that euill againe, which a man hath once disclaimed. This is a point plaine enough in Scripture.

Christ giueth vs a speciall charge, to remember *Lots wife* : *Luk. 17. 32.* now we know what is said of her, That when God had deliuered her and her husband out of *Sodom*, and had commanded them not to looke behinde them ; she notwithstanding thinking vpon the pleasantnesse of the place, and the ease and prosperitie she there liued in, looked behinde her, as it were

repenting she was come thence : hereupon the storie saith,  
 Gen. 19. 26. *lar of salt : now remember her (saith Christ) take heede of her*  
 sinne, if you feare her punishment. Beware of longing after  
 those sinnes which we haue begun in some measure to re-  
 Exod. 16. 3. *forme like the Israelites, that lusted after the flesh-pots of A-*  
*gypt, and prized not their deliuerie from bondage as it did de-*  
 serue : our Sauour saith ; That if Sathan, hauing begun to be  
 cast out of a man by some degrees of reformation, haue leaue  
 and libertie to returne againe, he brings with him seuen di-  
 Luk. 11. 14. *uels worse then himselfe, and makes that mans ende worse then*  
 &c. *the beginning. It is better for men (saith S. Peter) neuer to haue*  
 1 Pet. 2. 20. *knowne the way of righteousness, and to haue escaped the filthines of*  
 Heb. 6. 4. 5. *the world, if after againe they be intangled therein. If a man haue*  
*once bene enlightened, and then fall away, it is impossible to be renewed*  
*by repentance:* a fearefull saying. Let vs all make this vse of it,  
 The vse. To take good heede to our selues of going backe from good  
 purposes, and good motions, if we haue had any, and from  
 good beginnings, It is a daungerous thing to continue in any  
 hardned course without remourse ; but, to haue set a step or  
 two forward in a good way, and then to flie backe, is infinitely  
 more dangerous : for it is a hard matter to returne againe to  
 amendment. There is no sicknesse more daungerous then a  
 relapse, and no state of the soule more fearefull, then his that  
 hath begun well, and now startes aside, like a *broken bowe*, to  
 his olde wont. There be that haue giuen some hopes, & haue  
 made some offers as it were to come out of *Sodom*, and this  
 and that good course they haue begun, but it is much to be  
 doubted it was but a fit ; their righteousness is (as the Prophet  
 speaketh) *like a morning cloude*, that with one blast is soone  
 vanished ; or a dew, which the heate of the Sunne drieth vp  
 very quickly. Others I haue seene and heard, who when they  
 haue bene sicke, and their conscience hath bene waked, and  
 death hath bene looked for, haue seemed very pensiue and  
 sorrowfull for their life past, and haue promised (if the Lord  
 spare them life and health) great amendment: Well, the Lord  
 hath restored them, they haue health, they haue strength ;  
 but



but where is their amendment? They are fallen backe, like  
the dogge to his vomit, and like the swine to the mire: A wofull case, *1. Pet. 2. 22.*  
Thou whose conscience telleth thee, that this is thy case, that  
thou didst, when the Crosse was vpon thee, sell away thy  
sinnes, but now thou hast bought them againe. Remember  
what David said, *When thou hast vowed a vow to God, deferre not, Psal. 67. 11.*  
to pay it. And Salomon saith, *It is better that thou shouldest not Eccl. 5. 4.*  
vow, then that thou shouldest vow, and not pay it. It is no dallying  
with God: to renounce sinne for a fit, to let it goe for a season,  
and then to fall to it againe, is but mockerie. This is a repen-  
tance that God delights not in.

One word more touching the last point, which is the vp-  
shot of all: *He buyeth that field, saith my text.* This is the thing  
to which all the former tended. We know what it is to buy,  
*viz.* to make a thing a mans owne, that it may be free to him  
for his vse, and that he may take comfort of enioying it: so,  
to buy this spirituall treasure, is to endeavour by all meanes to  
become the owners of it, to feele and know it to be ours; not  
onely to possesse the knowledge of it in the minde, but to en-  
ioy the sweetnes & comfort of it in the heart. This is the true  
good of all religion; not onely to knowe there is a Saviour,  
but to know him to be my Saviour; not simply that there is  
eternall life; but that eternall life is ordained for me; not bare-  
ly that my sinnes are pardonable; but that they are pardo-  
ned.

The former knowledge is necessarie, but yet the treasure is  
not bought, till this latter be attained. A man may see a peece  
of land and like it, and knowe the worth of it, and be willing  
to giue the price; but yet the matter is not at an ende till the  
writings be made, and the scales interchangeably set too, and  
the thing solemnely passed ouer to him that desires it. So this  
is the full period and full shutting vp of this spirituall pur-  
chase, when as the Lord giueth (as Paul speaketh) *his spirit to* Eph. 1. 14  
*be an earnest pennie,* and a pledge, that it shall certainly be  
ours, and the assurance thereof is sealed vp secretly to our  
soules. And the making vp of this assurance, is that which  
euery Christian must daily labour in, and carefully vse all

good meanes appoynted of God for that purpose: as, often hearing, by which the promise may be applied; diligent and prepared comming to the Lords table, which is a scale to strengthen his faith; earnest praier, that so by often comming before God, he may seele himselfe to haue daily more and more interest into his loue. This is the buying of the field, these two things, the selling away of all a mans sinnes, by wrastring with inward corruption, and labouring against outward euils; and the seeking to find Christ to be a mans owne, that he may be able to say with the comfort of a good conscience, with the *spouse* in the Canticles, *I am my beloveds, and my*

*beloned is mine*: these two things I say will find a Christian

man worke while he liues; neither can he haue

any true comfort in his owne soule, that

doth not spend some part of eu-

erie day in one of these

two.

**FINIS.**



# THE SPIRITVALL

Sonne-ship:

AS

It hath beene collected out of

1. Iohn 3:1. and deliuered in  
two Sermons:

By SAMVEL HIERON.

*Hereunto is annexed, The Mariage-blessing,  
preached at a Wedding.*

Prou. 11. 30.

*He that winneth Soules is wise.*



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